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International Association for the Psychology of Religion

Congress 2009

FIG. 22.

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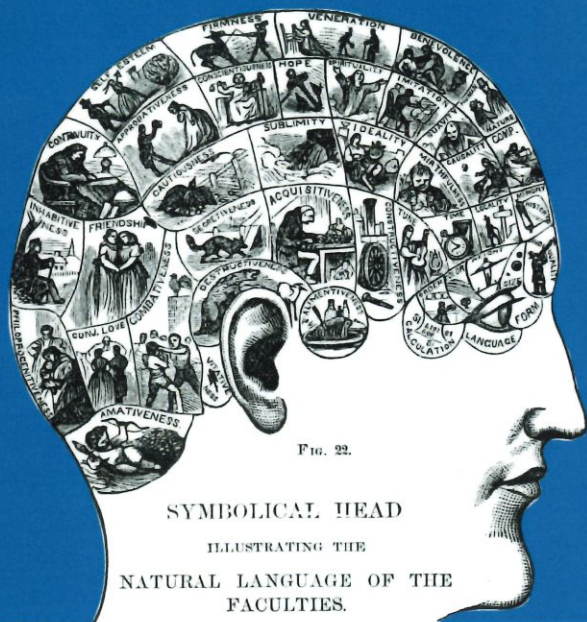
**Programme &
Book of Abstracts**

International Association for the Psychology of Religion

in cooperation with

Department of Practical Theology and Psychology of Religion
Protestant Theological Faculty
&
Faculty of Psychology
University of Vienna

Congress 2009

23-27 August
Vienna - Austria

Programme & Book of Abstracts

Edited by
Herman Westerink
Susanne Heine

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Preface and welcome

The International Association for the Psychology of Religion is a religiously and confessionally neutral organization promoting the psychology of religion in its widest sense, providing a forum for the exchange of scholarly information through the organization of conferences, the publication of the scholarly yearbook (Archives for the Psychology of Religion) and newsletters, and stimulating any other means that may facilitate these aims. It is the Association's goal to provide a platform for the entire spectrum of the scientific-psychological study of religion. All academics whatever their discipline, who subscribe to the goals of the Association, can join it and contribute to its work.

We are glad to welcome you all at the University of Vienna, founded in 1365 and thus being one the oldest universities in Europe. Currently the university offers more than 130 courses of study to more than 72.000 students. The University Main Building, where our congress is held, was build between 1877 and 1884.

Vienna has a tradition in the psychology of religion. Not far from the University Main Building is the house – Berggasse 19 – where Sigmund Freud lived from 1891 until 1938, treated his patients, and wrote his major writings including his texts on religion. In the 1920s and 1930s Karl Beth, professor in Systematic Theology at the Protestant Theological Faculty, made Vienna into a European centre of the psychology of religion when he founded the *Forschungsinstitut für Religionspsychologie* [Research Institute for the Psychology of Religion] in 1922, and the *Internationale Religionspsychologische Gesellschaft* [International Society for the Psychology of Religion]. In 1928 re-founded the *Zeitschrift für Religionspsychologie* [Journal for the Psychology of Religion] and in 1931 he organized the first international conference in the psychology of religion, with the key issue "the psychology of unbelief". The forced emigration of both many psychoanalysts and Beth in the late 1930s was the end of a golden era

for the psychology of religion in Vienna. In a sense, our congress picks up the thread.

The psychology of religion is a flourishing discipline, at least when we look at the growing number of participants at the IAPR congresses. Interestingly, there seems to be a "revival" of non-quantitative research in our field. In the programme and the time-tables you will find that sessions consist of 5 parallel panels accommodated in the rooms 1 to 5. In the rooms 1-3 mainly quantitative research will be presented; in the rooms 4-5 the focus will be on non-quantitative research. Another first observation is that our field shows (increasingly?) a broad variety of methods, approaches, subjects and aims. The psychology of religion thus further develops, which means that we may expect an exciting congress – a platform and meeting place that hopefully will inspire future research and new collaborative projects.

Herman Westerink
Susanne Heine

Sunday	Main University Building

Registration

14.00 – 17.00	Entrance Hall

17.00 Opening of the congress in the Small Ceremonial Room (Kleiner Festsaal)

Moderation
Susanne Heine
Head of the Department of Practical Theology and Psychology of Religion, University of Vienna

Welcome Addresses
Heinz Engl
Vice-Rector of the University of Vienna

James Alfred Loader
Dean of the Protestant Theological Faculty, University of Vienna

Germain Weber
Dean of the Faculty of Psychology, University of Vienna

Jozef Corveleyn
Leuven University
President of the International Association for the Psychology of Religion

Ceremony

Presenting the Godin Prize

Opening lecture
James W. Jones
Rutgers State University of New Jersey
"Sacred Values, Sacred Terror: Motivation, Psychology and Religious Terrorism"

Reception
Arcade Court of the University of Vienna

	Time		Room 1 KF	Room 2 HS 28	Room 3 HS 30	Room 4 HS 31	Room 5 HS 32
Sunday	14.00 - 17.00	Registration					
	17.00 -	Opening of the congress Lecture by J.W. Jones Reception					
Monday	9.00 - 9.40	Plenary lecture I	P. la Cour & N.Chr. Hvidt				
	9.45 - 10.45	Session 1	Panel 1	Panel 2	Panel 3	Panel 4	Panel 5
	10.45 - 11.15	*Coffee*					
	11.15 - 12.45	Poster session					
		Lunch					
	14.30 - 16.00	Session 2	Panel 6	Panel 7	Panel 8	Panel 9	Panel 10
	16.00 – 16.30	Coffee					
	16.30 - 18.30	Session 3	Panel 11	Panel 12	Panel 13	Panel 14	
Tuesday	9.00 - 9.55	Plenary lecture II	Meeting the Editors				
	10.00 - 11.00	Session 4	Panel 15	Panel 16	Panel 17	Panel 18	Panel 19
	11.00 - 11.30	*Coffee*					
	11.30 - 13.00	Session 5	Panel 20	Panel 21	Panel 22	Panel 23	Panel 24
		Lunch					
	14.30 - 16.30	Session 6	Panel 25	Panel 26	Panel 27	Panel 28	
	16.30 - 17.00	*Coffee*					
	17.00 -	Excursion					
Wed-nesday	9.00 - 9.40	Plenary lecture III	Godin Prize winner				
	9.45 - 10.45	Session 7	Panel 29	Panel 30	Panel 31	Panel 32	Panel 33
	10.45 - 11.15	*Coffee*					
	11.15 - 12.45	Session 8	Panel 34	Panel 35	Panel 36	Panel 37	
		Lunch					
	14.30 - 16.30	Session 9	Panel 38	Panel 39	Panel 40	Panel 41	Panel 42
	16.30 - 17.00	*Coffee*					
	17.00 - 19.30	General Assembly					
	20.00	Closing reception including dinner					

Sunday	Room 1 – Kleiner Festsaal	Room 2 – Hörsaal 28	Room 3 – Hörsaal 30	Room 4 – Hörsaal 31	Room 5 – Hörsaal 32
14.00 - 17.00	Registration				
17.00 -	**Opening of the congress** **Lecture by J.W. Jones** **Reception**				
Monday					
9.00 - 9.40	**Plenary lecture I: La Cour/Hvidt**				
9.45 - 10.45 *Session 1*	**Panel 1: Susceptibility and bias** 1. De Boer 2. Priester	**Panel 2: Religion and adolescence** 1. Scardigno/Saroglou 2. Christl/Morgenthaler	**Panel 3: Attachment and personal relations to God** 1. Rossi 2. Lazar	**Panel 4: Religion and cognition** 1. Bell 2. De Paiva	**Panel 5: Theoretical issues (I)** 1. Alma 2. Oberman
10.45 - 11.15	*Coffee*				
11.15 - 12.45	**Postersession**				
	Lunch				
14.30 - 16.00 *Session 2*	**Panel 6: Religious, faith, and development revisited** Day (chair) 1. Streib 2. Mininni/Scardigno 3. Day	**Panel 7: Religion, morals and values** 1. Saroglou/Van Pachterbeke 2. Dvoinin 3. Dupont/Saroglou	**Panel 8: Religion, worship, commitment and dialogue** 1. Farias 2. Varvatsoulias 3. Sodré	**Panel 9: Religion, accultura-tion and interculturality** 1. Jironet 2. Schnell 3. Abbondanza/Charest	**Panel 10: Images of God** 1. Robu 2. Sønderbo 3. Świderska/Rutkowski
16.00 - 16.30	*Coffee*				
16.30 - 18.30 *Session 3*	**Panel 11: Progress in the cognitive study of God representations** Gibson (chair) 1. Gibson 2. Sharp/Hodges 3. Yarborough/Gibson/Moriarty 4. Barnes/Gibson	**Panel 12: Fundamentalism, integration and radicalization** 1. Liht 2. Blogowska/Saroglou 3. Iovine/Rossi 4. Kaplan	**Panel 13: Book forum - Cultural psychology of religion** Belzen (convener) - Day/Hill/Hood/Lewis & Loewenthal (discussants)	**Panel 14: Coping with diseases and addiction** 1. Lundmark 2. Torbjørnsen 3. Borgen	
Tuesday					
9.00 - 9.55	**Plenary lecture II: Meeting the Editors**				
10.00 - 11.00 *Session 4*	**Panel 15: Sounds and beats** 1. Böttger 2. Hefti	**Panel 16: Religious coping** 1. Corry/Lewis 2. Van Uden/Zondag	**Panel 17: Religion and attachment** 1. Aletti 2. Midling	**Panel 18: Religion and trauma** 1. A. Lee 2. Pangerl	**Panel 19: Theoretical issues (II)** 1. Shepherd 2. McCambridge
11.00 - 11.30	*Coffee*				
11.30 - 13.00 *Session 5*	**Panel 20: Spirituality, reli-giousness and schizophrenia** Brandt (chair) 1. Brandt/Huguelet/Mohr/Gillièron 2. Huguelet/Mohr/Brandt 3. Mohr	**Panel 21: Religious/spiritual well-being and addiction** Unterrainer (chair) 1. Unterrainer/H.Huber/Ladenhauf/Wallner/Liebmann 2. Bayer/Wallner/Ladenhauf/Liebmann/Unterrainer 3. Lackner/Bayer/Ladenhauf/Wall-ner/Liebmann/Unterrainer	**Panel 22: Identifying acculturation challenges** DeMarinis (chair) 1. DeMarinis 2. Grzymała-Moszczyńska 3. Cetrez	**Panel 23: Psychoanalytic perspectives** 1. Burda 2. Falco 3. Westerink	**Panel 24: Spirituality, belief and mental health** 1. Ginting 2. Rajaei/Bayaze/Habibipour 3. Khalili

	Room 1 – Kleiner Festsaal	Room 2 – Hörsaal 28
	Lunch	
14.30 - 16.30 Session 6	**Panel 25: Current directions in attachment and religion research** Granqvist (chair) 1. Cassibba/Granqvist/Costantini/ Gatto 2. Granqvist 3. Murken/Namini 4. Rieben	**Panel 26: The Bielefeld-Based Cross-Cultural Study on Deconversion** Streib (chair) 1. Streib 2. Hood 3. Keller 4. Azari (respondent)
16.30 - 17.00	*Coffee*	
17.00 -	Excursion	
Wednesday		
9.00 - 9.40	**Plenary lecture III: Godin Prize winner**	
9.45 - 10.45 Session 7	**Panel 29: Faith and credition** 1. Wulff 2. Angel	**Panel 30: Religion and death attitudes** 1. Dezutter/Luyckx/Hutsebaut 2. Holbrook/Sousa/Hahn-Holbrook
10.45 - 11.15	*Coffee*	
11.15 - 12.45 Session 8	**Panel 34: Understanding God images** Moriarty (chair) 1. Moriarty 2. Zahl/Gibson 3. Thomas/Moriarty	**Panel 35: Cross-cultural and interreligious research in psychology of religion** S. Huber (chair) 1. S. Huber 2. O. Huber/S. Huber 3. Klein/S. Huber
	Lunch	
14.30 - 16.30 Session 9	**Panel 38: Prayer practices** Ladd (chair) 1. Ladd/McIntosh/Cook/Ladd 2. Foreman/Lentine/Mertes/Petgen 3. Cora/Messick/Foreman/Sinnott 4. Brown/Mertes/Becker/Tracey	**Panel 39: Working with PCBS** 1. Bartczuk/Dawidowicz/Wiechetek/ Szymolon/Zarzycka/Śliwak/Jarosz 2. Hutsebaut 3. Muñoz García 4. Van Saane
16.30 - 17.00	*Coffee*	
17.00 - 19.30	IAPR General Assembly	
20.00	Closing reception including dinner	

Room 3 – Hörsaal 30	Room 4 – Hörsaal 31	Room 5 – Hörsaal 32
Panel 27: Spirituality and development 1. Buxant/Saroglou 2. Mustea/Negru 3. Socha 4. Rajagukguk	**Panel 28: Religion, mental health and well-being** 1. Joseph/Corveleyn/De Witte/ Luyten 2. B.-O. Lee 3. Krok 4. De Vries/Pieper/Van Uden	
Panel 31: Existential issues 1. Danbolt 2. Stålhandske/Ekstrand/Tydén	**Panel 32: Historical perspectives** 1. Newman 2. Callaghan/Collicutt McGrath	**Panel 33: Religion, cognition and evolution** 1. Watts 2. Talmont-Kaminski
Panel 36: Religion and migration Grzymala-Moszczyńska (chair) Hay (introduction) 1. Grzymala-Moszczyńska 2. Krotofil 3. Jurek	**Panel 37: Theoretical issues (III)** 1. Turner 2. Shackle	
Panel 40: Religious (in)tolerance and forgiveness 1. Van Pachterbeke/Saroglou 2. Smajić/Hood 3. Perkins 4. Barzankian-Kaydan	**Panel 41: Religion and personality** 1. Kézdy/Martos 2. Giromini/Brusadelli/Rossi 3. Van Cappellen/Saroglou 4. P. Török/Ittzés/Szabó/ G. Török	**Panel 42: Religion in popular culture** 1. Felinger 2. Paleček 3. Galea 4. Popp-Baier

Plenary lectures

Opening Lecture
Sunday 23 August, 17.00 h, Kleiner Festsaal

James W. Jones
Sacred Values, Sacred Terror: Motivation, Psychology and Religious Terrorism

This presentation is part of a larger project on ways that the psychology of religion can make an important contribution to understanding contemporary, religiously motivated terrorism. This larger project has two parts that will also structure this presentation. The first part argues that religiously motivated terrorism is, among other things, a religious phenomenon. Therefore the psychology of contemporary terrorism is the psychology of religion. The use of sacred texts, the prominent role of ministers, gurus, imams, rabbis and other religious leaders, the apocalyptic rhetoric of splitting the world into a battle of the totally pure against the demonic other, the use of religious categories in the sanctification of violence, the drive for purification, the ritualization of violence, all these themes (and others) point to the religious nature of much contemporary terrorism. I have presented this argument in many other places and will only summarize it briefly in this presentation.

The second part of the larger projects takes established research on various topics in the psychology of religion (for example conversion which I have discussed elsewhere, since most members of terrorist religious groups are converts) and applies it to contemporary terrorism to see what additional understanding can be gained. Interviews with violently inclined religious partisans, their publications, websites and other media all underscore the role of sacred values and sacred motivations in their lives. This presentation will review that material and then discuss various psychological models of religious motivation and the function of sacred values (for example, providing meaning, sanctifying human behaviour, striving for ultimate goals, creating group cohesion, etc). Examples will be drawn from many different religious groups and traditions. We will find that religiously motivated terrorism is not a unique form of religious behaviour but rather can be understood using many of the same models used to understand more benign forms of religion.

This leaves aside the question of the motivation for violence. The relevance of some of the psychological research on the origins of violence will also be discussed in relation to the psychological functions of sacred values in these violent religious groups. Some implications of this discussion for the psychology of religion will be indicated as part of the conclusion.

Plenary lecture I
Monday 24 August, 9.00-9.40 h, Kleiner Festsaal

Peter la Cour & Niels Christian Hvidt
Conceptual issues in research on meaning making and health in secular societies: Religious, spiritual and secular existential concerns

Contemporary medical research focuses on the need for taking existential, spiritual and religious issues much more serious. This might reflect the current trends in medical care and the patterns of diseases in modern society, where more focus is laid on patient centered care and on prevention, lifestyle and chronic conditions, issues all linked to an overall attitude toward life.

Theory and research in this field have been divided in two major traditions: 1. The (almost exclusive) American theories and research on religious coping and the development and debates about useful concepts in this research. For some years a debate about the concepts of "religiosity" versus "spirituality" has been going on. These concepts and this debate are only relevant in very religious societies, where it can be supposed that the vast majority of medical patients can relate to either spirituality or religiosity. This is not that case in modern secular countries like in Northern Europe (especially Scandinavia) where only minorities can be called spiritual or religious in a traditional meaning of the words. 2. The second approach is the existential psychology (theology/philosophy) that is mainly rooted in European tradition. Although the tradition is very broad (and has many American thinkers) it is mainly centered on meaning making strategies that do not include belief in any transcendent reality. There are both theistic and atheistic versions of the existential psychology, but usually the tradition is founded on concepts of secular nature (meaning, worth of life, values, freedom, responsibility, loneliness etc). These concepts are seen to potentially include the spiritual and religious, but they are neither elaborative nor concise in these domains.

It is our understanding that the split between the two conceptual traditions is artificial and counterproductive for relevant research in the field. When borders between concepts are not reflected on and when close traditions are blind to each other it might seem very hard to grasp the clinical reality of meaning making during medical conditions. Real patients think both in secular existential, spiritual and religious terms and understandings, maybe melted together, maybe at different places, maybe at different times of their lives. The reality is multilayered, and investigation, theory and research should basically reflect this multilayered reality, or at least try not to exclude other dimensions, when focusing on one.

Eventually, conceptual work in the field is a very troublesome task, because it takes departure in an endless discussion: The meaning of the three concepts: religious, spiritual and secular existential concerns. The multidimensional nature of all these areas is the next challenge. Based on systematic reviews of definitions of the three conceptual layers and of previous systematic suggestions for naming dimensions within these layers, we propose a very simple model of making borders and drawing a map of the terrain. The model is proposed as a conceptual framework for

asking questions of any kind in more systematical ways in research. Examples of questions, placed clearly in each area, are under development.

We do not propose either clear cut borders or specific definitions connected to the model, but merely a possible frame for theory and any research to be more aware of own status and limitations. Also we want to specify the layer of secular existential concerns as an important topic for psychology of religion in secular regions, especially concerning meaning making in medical settings.

Meaning making	*Knowing Understanding* Beliefs, doubts and disbeliefs. Attitudes, values.	*Doing Intensity* Experiences. Time consumption. Interest.	*Being Importance* Identity. Integrity. Problem solving (coping). Sociality. Change/maturation
Existential concerns			
Spirituality			
Religion			

Plenary lecture II (panel)
Tuesday 25 August, 9.00-9.55 h, Kleiner Festsaal

Ray Paloutzian (IJPR), Kate M. Loewenthal (MHRC), Christopher A. Lewis (MHRC), Heinz Streib (APR) & Vassilis Saroglou (coordinator)
Manuscripts, review process, papers, and the field's future: Meeting the Editors

The developing interest in the field of psychology of religion is reflected on the increase of the number of submitted and published papers and the increase of the number of relevant international journals. Journals and Editors have their explicit aims and scopes mentioned on the journal's cover and website, but experience, practice, and specific contexts push the Editors to develop more specific ideas on the journal's policy, thematic interests and methodological concerns, extent and limits of what can/should be included, as well as expectations and ambitions for new areas to be covered and methodologies to be included or emphasized. The present symposium will gather a representative of each of the main international journals of the field (*Archive for the Psychology of Religion*; *International journal for the Psychology of Religion*; *Mental Health, Religion, and Culture;* the possibility for the new journal *Psychology of Religion and Spirituality* to be also represented remains open). The Editors will first present their vision of their journal; its policy as developed above; and its similarities and distinctiveness from the other journals. In addition,

the Editors will make specific suggestions and recommendations for authors and potential authors, both experienced ones and also, importantly, young scholars, on which aspects of the research/studies and the draft to pay attention before submitting the manuscript to their journal. This is in order to make authors', reviewers', and editors' respective part of job more efficient, thoughtful, and challenging, and stimulate high quality published research in psychology of religion. In a second part of the symposium, the audience will exchange with the editors through its questions, feedback with positive and negative experiences, and making suggestions. This reciprocal process, we hope, will be beneficial to all, both authors and editors, to the quality of what we are doing, and to the field as a community that stands by its own and in interaction with neighbor scientific fields. The symposium is not intended to be just a confirmation of shared stereotypes, that may indeed be in some connection with reality, but an opportunity for a better dialog and prospective vision of the field.

Plenary lecture III
Wednesday 26 August, 9.00-9.40 h, Kleiner Festsaal

Godin Prize winner

At the moment, the Programme & Book of Abstracts was edited the winner of the Godin Prize was unknown.

Panels

Session 1
Monday 24 August, 9.45-10.45 h.

Panel 1 (KF) – Susceptibility and bias

1) Elpine de Boer
Being open and susceptible to (an) other(s) reality and truth: Religious orientation, personality and mental health

This paper-presentation discusses the findings of two empirical studies that were conducted in the Netherlands. Recent large-scale survey-studies in the Netherlands show a growing group of relatively highly educated religious people, the so-called 'non-institutionalized spirituals', who are characterized by an experience- and quest-religious orientation ('no absolute answers but an open-ended and changing questioning approach to religion in which experiences play an important role') and beliefs in holistic cosmology and magic thinking. Whereas some forms of religiosity (i.e. fundamentalism) are more characterized by absolute unchanging belief systems that allow no other reality or truth, this form of religiosity seems to be more characterized by a certain openness and susceptibility to (an)other(s) reality and truth.

The main goal of our empirical research was (1) to explore the role of personality and religious orientation in being open and susceptibility to (an) other(s) reality and truth, and (2) to make a start investigating the processes resulting from this openness and susceptibility to (an) other(s) reality and truth that lead to positive (e.g., spiritual growth, affective perspective taking, morality, compassion) or negative (e.g., doubts, anxiety, depression, delusion) outcomes.

Firstly, we tested the hypothesis that personality structure, and more specifically thinner boundaries (indicating blurry permeable boundaries between self and others, phenomena, an unusual empathy, fluid thoughts and feelings) and temperamental sensitivity (high sensitivity to stimuli such as noise and other people's moods) relates to a religious orientation which is more characterized by a certain openness and susceptibility to other(s) reality and truth, and to compassion and openness to the others' viewpoint. Study 1 (De Boer, Hanegraaff & Stuivenberg 2009) showed as expected a significant relationship between thin (and not thick) boundary people and non-institutionalized quest-religiosity. Apparently, doubting and a changing religious attitude is more common in thinner boundary people than thicker boundary people who perceive a strict separation between their own and other's truth. Results from Study 2 (De Boer & Das 2009), a quasi-experimental survey study, supported our view that in particular a high temperamental sensitivity, that was negatively related to atheism, was related to compassion and openness to other's viewpoint.

Secondly, the results from Study 2 revealed that these respondents suffered more from rumination, an important precursor of depression. However regression analyses showed that this relationship was completely mediated by centering/grounding in the here-and-now preceded by perceived self-unclarity and dysfunctional emotion regulation style. These results are in line with prior research on self-infiltration that shows that rumination is preceded by a dysfunctional emotion regulation style that allows infiltration of 'alien/others' thoughts and makes it more difficult to keep one's own goals clear. Being connected with (an) other(s) reality or truth may create temporarily fears and negative feelings that are not always easy to accept and integrate. The results from our research suggest that being open and susceptible to other(s) reality and truth – which is significantly related to quest-religiosity and compassion to others – can be a risk factor for developing anxiety and depression but in particular for people who have difficulties to stay in touch with their own emotions in the here-and-now.

2) Paul E. Priester
Antireligious bias in admissions to APA accredited psychology programs

Gartner (1986) completed a study in which mock applicants to American Psychology Association (APA) accredited Clinical Psychology doctoral programs who mention Christian faith as part of their application packet were seen as less likely to be admitted, regardless of whether they stated that they attempted to integrate their faith into their clinical practice. Subsequent writers (Guy 1987) criticized the methodology of this study. This study is a replication of the Gartner study, with corrections pertinent to the methodological criticisms, as well as an expansion beyond the Christian faith. The research question is whether a religious applicant to an APA accredited Psychology program will be perceived as less acceptable when compared to an identical nonreligious candidate.

Methods: Stimulus material and Mock Doctoral Applicant Application consisting of: 1. Personal statement. The applicant either describes their motivation for becoming a psychologist in religious or secular humanist terms. There are two forms of the religious applicant: one Christian and one Muslim. 2. Letter of recommendation. The same generally positive and enthusiastic letter of recommendation was used for the three conditions. 3. Demographics. The mock applicant was described as a European American, 22 year old male, with an undergraduate degree in psychology. 4. GRE scores and GPA. APA's Graduate Programs in Psychology (2006) was consulted to determine mean GRE scores and GPA. The mock applicant was given GRE scores and a GPA that was 1 standard deviation above the mean for each specialization.

Mock applications were sent to two representative professors from every APA accredited program in School, Counselling, and Clinical Psychology. The form of the applicant (i.e. Christian, Muslim or secular humanist) was randomly assigned and sent to professors randomly selected from websites of APA accredited programs. A Likert item was replicated from the Gartner study asking professors to rank the likelihood of accepting the mock applicant into their program. Planned

comparisons were carried out comparing the Christian applicant to the secular applicant and the Muslim applicant to the secular applicant on the three subscales of the CRF-S and the item measuring likelihood of accepting the candidate.

Five hundred and thirty mock applications were sent out; 204 were returned (31 of these were incomplete and excluded), 20 participants declined to participate. This resulted in a final return rate of 40% (n=173). This is better than Gartner's original study that had a 38% return rate. For potential confounding influences that will be explained in the presentation, the Muslim condition was removed from the analyses. For the planned comparison between the Christian condition and the secular, control condition two statistically significant difference s were found. The Christian applicant was seen as been less likely to be admitted; and the Christian applicant was perceived as being more trustworthy when compared to the secular candidate.

It appears that, paradoxically, the mock Christian candidate was viewed as being more trustworthy but less likely to be accepted into the program when compared to an identical mock secular candidate. This study shows that Gartner's assertion that there is an antireligious bias in admissions to APA accredited psychology programs persists for Christian applicants, even though such candidates may be perceived as being relatively more trustworthy than secular applicants.

Panel 2 (HS 28) – Religion and adolescence

1) Rosa Scardigno & Vassilis Saroglou
Religious doubts in adolescence: Integrating the many dimensions of adolescents' development

Previous research has examined several factors/explanations that may predict religious doubt in adolescence, but did it most often with separate explanations. We tended to integrate into one study the possible explanations of adolescents' religious doubt and included new hypotheses not tested in the previous literature. More precisely, we anticipated that religious doubt may be predicted by most psychological dimensions that are of particular importance in adolescence, i.e. affective factors (insecurity in attachment with father and mother), cognitive factors (intelligence/abstract thinking; low magical thinking), moral factors (sensitivity to moral hypocrisy), social factors (need for individuation; peer influence), factors related to sexual development (disinhibition) as well as personality (openness to experience, known to increase in adolescence), age, and gender.

We administered to 307 Belgian adolescents (12- to 20-yrs old) measures of attachment to parents (Hazan & Shaver 1987), intelligence/abstract thinking (we selected some items from R80 and R85, two standard measures used for recruitment), magical thinking (a subscale of the Disgust scale; Olatunji et al. 2007), sensitivity to moral hypocrisy (we created a three-factor measure; Scardigno & Saroglou 2009), need for individuation (Schmitz & Baer 2001), peer influence (we created 7 items), disinhibition (Zuckerman et al. 1964), openness to experience (McCrae & Costa 1997), and religious doubt (we created a 11-item measure that turned out to tap (a)

intra-religious/cognitive doubts, (b) social/modern criticism of religion, and (c) ethical criticism of religion).

Results confirmed our expectations and provided new information with regard to previous literature. First, religious doubts increase as age increases (both a linear and a quadratic model were significant). Second, with the exception of peer influence, all the hypothesized factors (affective, cognitive, moral, social, personality and sexuality-related ones) had their influence on religious doubts and this at the expected direction. Regression analyses suggest in addition some unique variance between predictors having to do with moral, cognitive, social, and sexual development. Third, distinct by age group correlations (we created three age groups) suggest that cognitive and sexual development and the individuation dynamics have their impact on religiosity since early adolescence, whereas from the age of 15-16 yrs moral and personality factors start also to play their role. Finally, boys and girls, although no different at the overall level of religious doubt, have partially overlapping and partially distinct reasons for doubting about religion.

2) Taylor Christl & Christoph Morgenthaler
Religious orientations, identities and inter-religious relations among youth

A Swiss study funded by the national research funding agency addresses the following questions: What is the importance of religion in the lives of adolescents with different religious backgrounds? How do they experience their religion? How is their religiosity interrelated with identity issues on an individual and collective level? And how are identity formations and personal religiousness related to inter-religious perception and the willingness to live in a plural social context?

Results from an interview-study with 25 adolescents, selected from a pool of 750 Swiss adolescents, who were surveyed using a questionnaire (age: 14-16 years; religious backgrounds: Christian with different denominations, Muslim, Hindu and without formal religious affiliation) will be presented, offering insights into processes of religious and ethnic identity formation in areas of conflict between resident and non-resident populations in the German-speaking part of Switzerland.

First results indicate that the interviewed adolescents show positive attitudes toward a multi-religious society. They generally view the growing diversity of religions as enriching for their cultural environment. They do not experience a contradiction between their own religious identity/belief systems and the positive appraisal of a religious diversity. Adolescents belonging to non-dominant religions experience their religious traditions as relevant aspects of their personal identity. These individuals integrate their religious traditions in a variety of ways, ranging from the undisputed acceptance of the traditions of their parents to the serious examination of parental beliefs and the independent decision to follow the traditions which one believes to be the most meaningful and helpful.

It is particularly interesting that most of these adolescents described the wish to pass their own religion on to their offspring, while also believing that it is important to acknowledge other religions and to give their children the freedom to choose.

Panel 3 (HS 30) – Attachment and personal relations to God

1) Germano Rossi, Diletta Moro & Salvatore Iovine
Attachment to God: An attempt to build an explicit measure instrument

Starting from the attachment relationship to God question by Kirkpatrick & Shaver (1992) we attempted to build a self-report inventory to measure it. In the first step, we proposed three different descriptions of attachment patterns to our participants, asking them to image a person who might image or think to God in that way and then to describe this person in terms of self-description, religious belief and practices, charity work and social behaviour. From these descriptions we extracted only sentences associated to a specific typology (secure, avoidant, ambivalent) and we used them to arrange an inventory (seven points rank) subdivided in three areas: self description, religiosity, social behaviour.

A set of several instruments were then used with 212 participants balanced by gender and age: the Italian adaptation of Gorsuch and McPherson's (1989) Religious Orientation Scale to measure intrinsic, personal extrinsic and social extrinsic religiosity, Quest Scale developed by Batson and Schoenrade (1991) to measure quest religion orientation, Attachment Style Questionnaire by Feeney, Noller and Hanrahan (1994) to measure adult attachment, Kirkpatrick and Shaver (1992) attachment relationship to God, together with socio-demographic questions about religious belief and practices and political orientation (Jennings & Van Deth 1989) and the inventory derived from Kirkpatrick typology. A factor analysis (maximum likelihood and Varimax rotation) on the inventory that we built, carried out latent variable on each of three areas: insecure self, open to other self, opportunist self and opportunist religiosity, religious practises, disposable to others, auto-self closure and a factor very similar to the construct of intrinsic religiosity (Allport). All factors were coherently and statistically different by Kirkpatrick's attachment relationship to God typology.

Our latent variable presented some inter-correlations: secure-self correlated positively with disposable to others and negatively with auto-self closure. There were several correlations between religiosity (quest and intrinsic) with our religiosity factors: quest negatively correlates with intrinsic/extrinsic orientation and with our intrinsic factor and our intrinsic factor positively correlates with intrinsic orientation.

2) Aryeh Lazar
G-d concept complexity

Past research concerning the perception of G-d, or the G-d concept, has usually focused on its content. Using a variety of adjective lists, many of these studies have investigated the dimensionality of the G-d concept using factor analytic procedures. Other studies have attempted to uncover the source of an individual's perception of G-d. The results of these studies are not conclusive where some indicate that an individual's G-d concept is a projection of self, others indicate that the G-d- concept is

a projection of important-other perceptions while still other studies conclude that need fulfilment influences G-d concept.

One major limitation of these studies is the possible influence of social desirability due to the problematic aspects for a religious individual to endorse negative G-d concept perceptions or for any individual to endorse negative self-perceptions. In an attempt to shed additional light on the relation of the G-d concept to self perceptions, the present study used a unique aspect of both G-d and self perceptions – the complexity of these perceptions. A total of 99 adult Jewish Israelis coming from various religious backgrounds - religious, secular, and returnees to religion (baalei teshuva) - participated in this study. Using Linville's (1985) technique, the research participants first generated a number of self-aspects or roles and then indicated if each adjective from a list was relevant or not relevant to each aspect. This procedure was repeated for perceptions of G-d. In addition, in order to control for a general tendency for cognitive complexity, research participants were requested to rate an additional individual as well in the same manner. On the basis of these ratings, levels of G-d concept complexity, self-complexity and general complexity tendencies (other-complexity) were calculated. In order to determine if G-d complexity changes over time due to experiences, the levels of G-d complexity of the three groups were compared. The level of G-d concept complexity was similar for religious individuals and for returnees and higher for these two groups in comparison to secular individuals thus indicating that G-d concept complexity can change over time and that relevant experiences contribute to higher levels of complexity. In order to examine the relation between self-complexity and G-d concept complexity, the latter measure was regressed onto demographics, general complexity tendencies, self-complexity and level of religiousness.

The results of the hierarchical regression uncovered a unique contribution for both self-complexity and for level of religiousness to the contribution of G-d concept complexity even after controlling for demographics and for general complexity tendencies thus providing partial support for the self-projection hypothesis of G-d concept.

Panel 4 (HS 31) – Religion and cognition

1) David M. Bell
The cognitive psychology of religious identity: Reframing the scientific study of religious behaviour and beliefs

In the humanities, scholars have described aspects of how religious identity is constructed through analyses of social power, and sociological scholars have referred to it as a cultural commodity. But few of these fields have tried to understand religious identity beyond the assumption that it is a self-ascribed label. In developmental psychology, Erikson (1950) proposed that identity formation is a fundamental aspect of adolescent growth. In the last two decades, cognitive psychologists have expanded this work as they researched the cognitive mechanisms from developmental and

psychosocial paradigms to understand the ways in which autobiographical memory functions. In cognitive neuroscience, identity consists of long-term memories that involved encoding, storing elements of experiences, and reconstructing the events via perceptions of salience. The amygdala and hippocampus act as channelling modules that encode the memory pieces in different areas of the cortex, with modular differences being related to content areas, such as sexuality or emotional states. Implicit (less conscious) and explicit (conscious) memories are involved in the reconstructing process that produces autobiographical memory. Further, scholars have explored the neurological modularity to discover that there are different qualities of identity areas. These researchers largely argue that the brain forms identity in different domains, such as sexual/gender identity, familial/interpersonal identity, and social/vocational identity. However, none of these scholars have studied religious identity as a separate domain.

I have recently completed a large construct validity study establishing a measure of religious identity in both salience (implicit and explicit), as well as four cognitive types of religious identity (n=650). Overall, the research suggests that religious identity (explicit and implicit identity attachments with socio-cultural resources of traditional and non-traditional supernatural belief systems) operates as a unique cognitive domain. Furthermore, the research points to the activation of affective systems being the key to long-term memory encoding and retrieval, with implicit religious identity operating in the mind as a filter to new experiences. Explicit religious identity operates with more environmental sway as it is modified by social approval bias. Both implicit and explicit religious identity is influenced by what I have termed, "deity approval bias" – a very powerful factor in the cognitive functioning of religion.

After reviewing the results from this research, the paper then proposes that the cognitive processing of religious identity may be a fundamentally overlooked aspect in the psychological study of religious behaviour and beliefs. By integrating the cognitive processes of identity formation and functioning with evolutionary psychology, one can see direct relationships between the phylogenetic development of "Theory of Mind" and the psychological resources used to form identity. As a biological need across the human species, identity becomes a fundamental process through which individuals selectively interpret experiences, form beliefs, and pattern their behaviours. With identity being historically and fundamentally integrated with religious content, the paper argues that religious identity is a core cognitive mechanism in the connection between religious experiences/beliefs and the mind.

2) Geraldo José de Paiva
Counter-intuitiveness and emotion in religious adhesion: A contribution of cognitive psychology to the psychology of religion

The aim of this paper is to present and discuss the results of an empirical investigation of some psychological variables previous to the psycho-social and personal constitution of religious adhesion. The theoretical basis of the research was the work of Boyer, Damasio, Pyysiäinen and others, broadly related to the naturalness of reli-

gion. Counter-intuitiveness and emotion were the main variables investigated. Counter-intuitiveness relates to perceptions opposite to intuitive, i.e. spontaneous perceptions of the properties of things and people and their relations, especially those between effects and causes. Emotion, at its neurophysiologic level as a gut feeling, is an instinctive reaction not worked out by thinking, found in the entrails of the stomach, intestines and liver, and in blood fluxus and heartbeats. Emotion is sometimes named a somatic marker, because, as a bodily state, it marks a mental image. Emotion, besides, is thought to guide reasoned decisions, especially if it is of a negative quality.

Subjects were five male and seven female from Buddhist, Christian, Islamic, spiritist or animistic background, followers of Taiwanese Humanistic Buddhism, monks, professors and students of a Buddhist University in Brazil, ranging from 19 to 57 years. The instrument was an interview aimed at unveiling possible counter-intuitiveness, physiological alterations and emotions, in their process of affiliation to Humanistic Buddhism. The results showed counter-intuitiveness and emotion associated with adhesion to Buddhism. Counter-intuitiveness related almost always to the concept of God as a personal entity, responsible for the fate of people, versus the concept of self, as responsible for what happens in one's life. Other kinds of counter-intuitiveness, always in connection with the previous religious beliefs of the subjects, were active involvement with other people versus superstitious thinking, attention to the present versus attention to the past, the non-existence of the soul and the self versus the traditional affirmation of their existence, reality versus appearances, reincarnation versus soul immortality, understanding versus dogma acceptation and, finally, vegetarianism versus ritual sacrifice of animals. Counter-intuitiveness was preceded or accompanied, in almost all of the reports, by negative emotions towards prior religion or towards a state of general uneasiness, and by positive emotions towards adhesion to Buddhism. Enduring dissatisfaction, feelings of ridiculousness, malaise, disgust, indignation, anguish, sadness, guilt, void, restlessness, agitation, stress, affliction, confusion, emotional oscillation, depression, torpor, shivers, pins and needles, migraine, partial paralysis, bodily discomfort, and similar terms expressed the emotional states that preceded or accompanied subjects' rejection to their prior religion. Other emotions and sentiments positively lead the subjects to their new affiliation: a strong impression, sympathy, admiration, self-esteem and self-enhancing, respect, joy, longing, existential satisfaction, feeling of belonging. These positive emotions and sentiments were sometimes clearly accompanied by bodily alterations.

Some conceptual and methodological remarks were in place, such as the lack of physiological measurement, the role of memory in the recording of the process of adhesion to Buddhism, the confirmatory rather than anticipatory character of some emotions and sentiments, the embedding of perception in a very complex cultural frame, that can become so familiar that it acquires the quality of something intuitive and natural.

Panel 5 (HS 32) – Theoretical issues (I)

1) Hans Alma
The imaginative brain and religion

Working together with archaeologists, biologists and neuroscientists, psychologists have learned a lot about the evolution of the conscious brain. In 1991 the Canadian psychologist Merlin Donald distinguished three stages in the evolution of culture and cognition: 'episodic culture', 'mimetic culture', and 'mythic culture'. The mythic culture is closely related to the evolution of language. According to Steven Mithen (1996), the development of language gave rise to 'cognitive fluidity': the exchange of information between different types of intelligence. Mithen relates this cognitive fluidity to the origins of art and religion. Since these works appeared in the nineties, there has been a lot of research into the co-evolution of language and the brain (Deacon 1997), art and the evolution of the conscious brain (Solso 2003), and cognitive evolution and religion (Whitehouse 2008). In my paper, I'll use the evolutionary perspective to gain more insight into the imagination (Mithen 2001), as one of the capabilities needed for both art and religion. My hypothesis is that a better understanding of the imagination will allow for a more nuanced and complex view on religion than is usually found in (social) science. I will discuss the relationship between imagination and the cognitive fluidity Mithen describes, the way imagination develops in animals and children (Mitchell 2002), and the way imagination works in both art and religion. It will be argued that the insight into imagination thus gained, is necessary for a better understanding of the way religion develops in our late modern society. Furthermore, this insight makes clear that scientistic attacks against religion rest on oversimplified views and a lack of understanding of what religion is about.

2) Hester Oberman
The psychological analysis of violence and the problem of scandal. 'New' global neighbour becomes the 'old' traumatic intruder

As we stand at the beginning of the 21st century, the complexity of contemporary global challenges can seem overwhelming in the face of resurgent religious violence and aggressive religious stereotyping. When it comes to religion, the feeling of moral objection, even disgust, alight violence like suicide bombers. Through media images and the modern cyber communications events such as these reinforce immoral religious reaction. The extremes in West and East speak to each other in language of hatred and the middle is silenced. It is this modern sense of *skandalon* that needs to be understood and dissected in order to lay bare the psychological structures of violence in a post 9/11 context. Violence can only be understood contextually, because it is epistemologically incommensurable; only in psychological terms can we approach the impact of violence. We speak then of fear, of trauma and of devastation of lives.

This paper will proceed in three sections. First, the problem of scandal will be addressed as it sheds light on the elusive quality of violence. Scandal, as in the Greek word *skandalon* for tripping stone, breaks open the protective enclosure of our identity grounded in a culture of a constructed universe. The authority of the meta-narrative is tattered. It is the superstructure of narrative that shields the listener of the real impact of violence for it lends meaning to devastation, explanation to the irrational and afterlife to death. Yet question the metaphor, which forms the cultural structure, consciousness releases its underlying force of rage.

Second, the origins and social amplification of primitive aggression will be explored by means of group and mass psychology. Using the Greek myths as the founding texts of Western thought, rage and violence become the storyline of civilization. With the help of concepts such as the struggle between Eros and Thanatos – intra-psychic violence (Freud), the ritual need of a purification as inter-psychic cathartic (Girard), it is Simone Weil who distils the concept of desire – desire for her is expressed in the overabundance of life. Yet, desire contains also the magic of life, the love force, the wanting to approach the other. Too much of it spells domineering and control. The art of life is finding the right balance to love and not kill. Violence then is the excess of desire, the not having enough, the fear of abandonment, or the fear of the future. Rage is fueled by fear and the opposite of vengeance is forgiveness. Both the ego psychologist and the idealist of violence fail to bridge the autonomy of self with the desire for recognition.

Finally, this paper will focus on the problem of scandal as a state of excess. The loss of meaning in the globalized world of today, the loss of 'the grand narratives' fuels a sense of anxious supermodernity (Marc Augé), where the problem is the abundance of events, excess of information and no context to provide meaning. The psychoanalytical effect on the individual living in the 'global information village' is the shock of bewilderment. Girard construct of violence, mimetic desire, does not address the new realities of violence once the moorings of a social group are broken. How can we perform rituals of purifications alone? A new understanding of desire is necessary. If postmodernity means the loss of centre, a 'normless' existence without commonly shared meaning, and supermodernity the inability to connect to the other, the threat is the desire to have meaning back in control of our lives, even if it is on the subliminal level of scandal.

Session 2
Monday 24 August, 14.30-16.00 h.

Panel 6 (KF) **– Religious, faith, and spiritual development revisited: Cognitive-developmental, narrative, and discursive/socio-cultural perspectives and research**
James Meredith Day (chair)

Panel abstract
For some 40 years researchers in psychological science have explored how and whether religious, faith, and spiritual development might best be conceptualized, described, explained, predicted, and related to interventions in related, applied, disciplines. Debates pertaining to such efforts are keen, and longstanding, in the field. This panel presents work by committed researchers who offer a fresh look at key questions, classical and novel models, and new methods offering enhanced insight in the present, and promising prospects for future research and practice.

1) Heinz Streib
Styles and schemata in religious development: Toward a new conceptualization of faith development

The paper argues for the necessity for critically and constructively revisiting both the conceptual framework and the instruments for empirical research of faith development theory. It suggest considering recent discourses about developmental complexity, life-span development and wisdom research. But the key point is the retreat from a concept of stages – if a "stage" is defined by the model according to which "structural wholes" replace each other in mono-directional, invariant and irreversible sequence - and the move toward a more complex model of religious styles and religious schemata. Data from our Bielefeld-based Cross-Cultural Study on Deconversion have allowed developing and initially validating an instrument measuring religious schemata which supposedly yields inferences on religious styles; also the high number of parallel classical faith development interviews provides first empirical plausibility.

2) Giuseppe Mininni & Rosa Scardigno
The role of religion as a source of meaning in the life cycle

The life cycle of persons involves them periodically to experience conflicts that serve as turning points in development. Every crisis can develop or not a psychological quality: trust, autonomy, initiative, industry, identity, intimacy, generativity and integrity (Erikson 1968). In every stage of life, persons have at their disposal a certain number of resources of meaning that can help them to face these evolutionary tasks. Certainty, from the "age of projects" – in which people look around to find something new – to the "age of balance" – in which people look over them in order

to find answers – religion can work as a precious "meaning system" (Park 2005) in order to define objects and to give positive interpretations and orientations to their existence.

This hypothesis has been investigated in a theoretical background coming from the interface between cultural psychology (Cole 1996; Mazzara 2007) and discursive psychology (Harré, Gillet 1994; De Grada 2002; Potter 2004). Cultural psychology is relevant for two main reasons: first, it highlights that roles, interpretations and expectations about the stages of life are embedded in culture; second, it shares the critical attitude emblematic of post-modern climate toward any attempt to generalize and de-contextualize religious practices (as any other kind of believes and practices) from the particular context in which they take place. In addition, rooting our research in the cultural perspective, we share a critical attitude toward rigid positivistic research and a different epistemic attitude that beliefs in qualitative methods as the best fitting for a reality that is continually co-constructed and negotiated (Gergen 1995): according to discursive psychology, language is a social action, because it's through participation in the discursive social networks that people can feel socially live and active.

This paper presents a part of the work conducted with people belonging to different ages and different religious "forms of life" (Belzen 1994), aiming to collect the different life experiences, to catch the multiple meanings emerging from the words of the participants and to deepen the role of religion as a source in relation to the presented evolutionary tasks. The several meetings with our sources were realized by means of focus group discussions, story-life interviews and written stories and these texts have been interpreted in their more complete nature of "diatexts" (Mininni 1992; Mininni, Scardigno 2008). The psychosemiotic markers of Subjectivity (Who is saying that?), Argumentativity (Why does he say it?) and Modality (How does he say it?) make possible to catch in a deeper way some features of religious experience in the life cycle: from a phase in which children have to differentiate between God and their parents, to a phase in which "religious self" interacts in a dialogical way (Hermans 2001) with other selves, until the phases in which the meaning of life can be filtered by religious affiliation, we find a shift from a "transmitted" to a more "personalized" way of leaving religious experience typical of people that negotiate and co-construct meanings in relation to what the "cultural pockets" (Napier 1994) allow them. Since children's discourses, we observed the use of embrayage and affectivity markers, forerunners of a commitment that for young persons can be even perceived as falling in love with God, in adults is realized in the everyday experiences and that gives to older people a feeling of serenity. The religious feeling coming from discovering, consolidating or rediscovering the personal relationship with faith is strongly explained by stories – seen as proofs of a faith that is lived and stored in their "pockets" – and metaphors, that make possible to establish connections among different fields of experiences and to "enlighten" whole segments of human experience.

3) James Meredith Day
Returning to stage and structure: instruments and increments in cognitive complexity and decisions involving religious authority

Recent advances in cognitive science, the psychology of human development, and mathematics now make it possible to correct for errors and problematic idiosyncrasies in neo-Piagetian stage conception, measurement, and understandings as to how development occurs and works, across a broad array of domains in human functioning. This presentation considers recent innovations in the study of religious cognition and human problem-solving where religious authority is involved, or at issue, using new instruments rooted in The Model of Hierarchical Complexity, and drawing from collaborative efforts in the Louvain-Harvard Project on Cognitive Complexity in Moral and Religious Cognition, and Problem-Solving.

Panel 7 (HS 28) – Religion, morals and values

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1) Vassilis Saroglou & Matthieu van Pachterbeke
The dark side of moral principlism: When rules and principles conflict with care

People may refuse to act in a pro-social way (e.g., helping an illegal child) or even act in an anti-social way (e.g., undertake terrorist attacks) by strong attachment to some principles (e.g., justice, fairness, loyalty, collective responsibility). We investigated, through a set of nine hypothetical dilemmas, excessive moral principlism, i.e. strictness in holding principles that lead to non-pro-social and anti-social decisions. This moral conflict between impersonal abstract principles and pro-social tendencies and behaviour within the context of interpersonal relations has important implications for understanding moral judgment in (radical) religion; and it has to be understood as only a specific case of excessive moral principlism. This kind of moral conflict has not yet been investigated in empirical literature; the conflict between "justice" (Kohlberg) and "care" (Gilligan), or the conflict between liberal principles (care, reciprocity) and conservative ones (loyalty, authority, and purity) recently suggested by Haidt & Graham can be considered as somewhat in connection with our object of study, but these models remain at a strictly intra-principlistic level while our interest is on the specific case of conflict between impersonal principles and interpersonal empathy.

    Across three studies, we investigated how excessive principlism reflects individual differences in cognition (need for closure, existential quest), emotions (PANAS), morality (Schwartz's values, Haidt's moral principles, integrity), pro-social personality (empathy, altruism, willingness to share), and ideologies (authoritarianism, religion). Results confirm the presence of epistemic need for closure, conservative and submissive ideology, and anti-hedonism; low self-perception of negative emotions; preference for authoritarian religiousness (i.e. religious fundamental-

ism); and low pro-social tendencies when measured implicitly (neglect of care when justifying moral decisions; unwillingness to share with others personal gains) but not explicitly (self-reported empathy and altruism).

    The discussion will focus on questions for further research that should investigate better the possible anti-social consequences of such non-empathetic principlism; the specific pattern of emotional regulation that may characterize those who in our dilemmas turn out to be principlistic versus pro-social; and the role of specific religious dimensions and ideologies on promoting this kind of moral principlism.

2) Alexey M. Dvoinin
The values-meanings system of orthodox students: Peculiarities and manifestations in situations of frustration

The empirical research of the values-meanings system of orthodox students has the following theoretical foundation. The values-meanings system is considered as a theoretical concept, which opens in phenomena such as: 1) self-consciousness contents of the person; 2) individual's orientations on values; 3) general meanings of the one's life. This view determined the common logic of investigation.

    The first stage of the research included the studying of the orthodox students' values-meanings system in self-consciousness contents. According to it the projective method of the self-consciousness structure deprivation (Muknina) has been applied. The method consists of the pictures set with situations of communication between characters (a priest, parents, a student-believer, a student-unbeliever) and the examinee. Every character addresses to the examinee a negative verbal expression, directed on the personal frustration and the deprivation of his self-consciousness values-meanings system. Thus, situations of frustration were the stimulus for manifestations of the orthodox students' values-meanings system. The second stage of the research assumed the studying of the orthodox students' orientations on values and the "degree of the meaning presence" in their lives in comparison with the indicators of secular high school students. The method "Value orientations of person" (Leevik) and adaptive Russian version of "Purpose-In-Life Test" (Crumbaugh & Maholick) have been used. The students of Moscow Theological Academy and Seminary and St Tikhon's Orthodox University (both in Russia) took part in this research.

    As a result, orthodox students show mainly tolerant reactions in projective situations of frustration. There are verified distinctions between reactions on adult characters (a priest, parents) and on student characters (believers and unbelievers). Reactions on student characters are more aggressive. The qualitative analysis of verbal reactions explains these distinctions not by social norms of communication but by different values-meanings systems – religious and secular, which fill in the examinee self-consciousness and regulate his reactions in situations of frustration. Also, the qualitative analysis of verbal reactions and explanations of own reactions by examinees have allowed revealing general evaluative categories, a continuum of which defines personal importance (value) and meaning of different phenomena in a religious consciousness – categories "Divine – Worldly". Further, the comparative

analysis revealed that orientations on religious values are more expressed in the orthodox students' sample than secular high school students' sample. However, young people have the same "degree of the meaning presence" in their lives. There are not distinctions in all factors of the "meaning presence", except the factor "Life process", which characterizes the feeling of a life satisfaction and a life meaning at the present. This factor is more expressed in the orthodox students' sample. Correlations between students' orientations on religious values and factors of the "meaning presence" in their lives are not observed in both samples.

Received results allow making chief conclusions.1. In situations of frustration the secular values-meanings system of orthodox students reveals itself along with religious system. These systems are in conflict with each other when they regulate the individual's behaviour. The domination of one of them depends on the concrete model of vital relations with social environment in a certain situation. 2. There is the continuum of general evaluative categories, which defines personal importance (value) and meaning of different phenomena in a religious consciousness – "Divine – Worldly".3. The individual's orientations on religious values are not connected directly with the "degree of the meaning presence" in the person's life and function independently from it.

3) Serge Dupont & Vassilis Saroglou
Moral domains, related punitive attitudes, and the impact of religion on their extent

A classic distinction exists in religion and moral philosophy between (a) a morality applying to interpersonal relations, (b) a morality applying to the self (intra-personal duties), and (c) an "impersonal" morality applying to abstract and/or transcending the individuals entities (e.g. Gods, sacred rules, society's taboos. The first one (interpersonal morality) is considered as rather universal whereas the other two ones are less universally shared: they may for instance considered by some or many people as being moral conventions or even being a matter of personal choice (see the three socio-moral domains of Turiel, 1988) or as typical of only conservatives and not of liberals (see the five moral foundations of Haidt & Graham, 2007).

In the present study we investigated whether people's religiosity relates indeed to high moralization, i.e. to the extension of morality form the interpersonal sphere to the other two spheres, i.e. the intra-individual one and the abstract entities-related one. We developed a 12-scenarii measure tapping transgressions relative to the three moral spheres and we measured for each of the transgressions: 1) Its moral qualification in Turiel's terms (i.e. finding the transgression "immoral", "shocking but not immoral", or "a matter of personal choice"); and 2) Three related attitudes, i.e. willingness to change the person who made this act/transgression, readiness to take social distance from him/her, and willingness to adopt punitive attitudes. We collected data from 86 adults through an internet survey. In addition to the moral domains above-described questionnaire, we administered to participants an index of personal religiosity and a scale of existential quest (Van Pachterbeke et al. 2009) that measures quest on existential issues in general be it religious or not.

Results confirm the idea that religiosity extends moralization (both qualification of acts as immoral and high endorsement of related punitive attitudes) from the inter-personal domain to the intra-personal and the impersonal/abstract entities domains. Moreover, although existential quest was overall unrelated to moral condemnation measures, it had a moderating role on the religiosity-moralization link: in line with Batson's work, it turned out that religious people who are high in existential quest tend to adopt less punitive attitudes and moralize less the intrapersonal and impersonal domains. The discussion will focus on new questions that arise for understanding the role of religiosity (and not only conservative religious forms) on moralization in general.

Panel 8 (HS 30) – Religion, worship, commitment and dialogue

1) Miguel Farias
The search for healing, God and sex: Assessing motivations for pilgrimage in pagan and Catholic sites

To go on a pilgrimage is one of the most universal forms of religious activity. In recent years there has been a renewed interest in traditionally Christian but also Pagan pilgrimage sites. In 2008 Stonehenge received over 20,000 visitors for the Summer solstice, and Lourdes had its 150th anniversary of the Marian apparitions with a record number of visitors. What drives people to travel to such locations, what activities individuals take part in, how are they emotionally affected and how (if at all) does a pilgrimage change an individual's religiosity or spirituality? These were some of the questions that were tackled by a team of psychologists, historians, and sociologists for 2 years.

In order to get a wide variety of participants, including traditional Christians and spiritual New Age/Pagan individuals, we gathered data (N= 425) from four European pilgrimage sites: Fatima, Lourdes, Stonehenge and Glastonbury. All participants filled in a questionnaire with a new measure of motivations, and standardised scales on affect (PANAS), religious belief, practice and experience, and personality (EPQ, magic ideation and Clonninger's self-transcendence). Open ended questions were also included at the end of the questionnaire, and some interviews were conducted. Eight to twelve weeks after the pilgrimage, about 20% of the total sample filled in a second questionnaire.

This paper will focus on the major psychological differences found between the Christian and the New Age/Pagan pilgrims, especially in the kinds of motivations driving people to a sacred site and associated behaviours, and personality traits. I will also show photographic footage of the sites and activities taking place. Finally, I will offer some suggestions on the social-political implications of a Pagan oriented spirituality and its mindset, namely in regard to the expression of violence.

2) George Varvatsoulias
Comparing intrinsic-extrinsic motivational attitudes to congregational commitment

Commitment is an issue of utter significance as much for societal as for religious practices. What is understood by the term 'commitment' is that affiliation rules are to be obeyed and in-group principles are to be followed. The aspect of commitment, apart from its social interpretations, includes psychological aspects as well. In psychology of religion we discuss commitment in terms of congregational and intrinsic/extrinsic motivation.

In this paper, the issue of commitment in view of intrinsic/extrinsic motivation of congregation members will be presented. The rationale of the study will discuss congregational commitment as part of intrinsic/extrinsic motivational attitudes. The question is whether congregational commitment could be included within the scope of the intrinsic/extrinsic motivational perspective. In other words, participants who would score high in intrinsic/extrinsic motivation statements would also score high in congregational commitment items. To this aim two measures instruments will be employed: The Allport-Ross Religious Orientation Scale (1967) consisted of nine and twelve items respectively, and the Three Components Scale (affective commitment/continuance commitment/normative commitment) of the Organisational Commitment Questionnaire (Allen & Meyer 1990), each one consisted of eight items, and which will be slightly modified for the purpose of this study. 200 participants will take part in the study – each 20 participants out of 10 different Greek-Orthodox Parishes around London. Measurements are carried out in two studies. Study 1: Two conditions (intrinsic, extrinsic) of one factor (motivation). Study 2: Three conditions (affective, continuance, normative) of one factor (congregation). The hypothesis will be directional: 'When religiously affiliated individuals increase their intrinsic/extrinsic motivational trends, so will their congregational commitment be increased'. The rating of both scores will follow the 1-5 scoring system of the Likert Scale (Likert 1932). Among the issues to be discussed, after data collected and analysed, would be congregational commitment and intrinsic/extrinsic motivation as forming social imperatives to religious orientation principles, in view both to be interrelated, as well as whether both the measures employed in the study could be re-formulated and presented as one.

3) Olga Sodré
Monks in dialogue at the Contemporary Babel. Different dynamics of identity – alterity and a way to unity in diversity of languages

In my dissertation in psychology (Sodre 2005), I had investigated a new form of dialogue among monks (the experience dialogue), bringing into focus the psychosocial process of religious identity-alterity (otherness). This research was based on documents and testimonies of the Monastic Inter-religious Dialogue (MID), an organization attached to the Vatican's Pontifical Council for Inter-religious Dialogue (PCID), which brings together Catholic monks from all over the world to participate in dia-

logue committees with monks from others religious traditions. Since then, I have continued my research about this subject through philosophical, psychological and theological research. Pursuing my analyses of all the changes and possibilities initiated by the inter-religious dialogue, I try to clarify the spiritual and psychosocial dynamic built in the contemporary Babel context, putting in perspective the monastic contribution to a new vision of unity in diversity of languages and human beings. My research allowed me to distinguish the vision of plurality in the recognition of identity-alterity from other perspectives of unity and plurality based only on identity, demonstrating how the Catholic monks from the MID are renewing the Benedictine tradition learning from their dialogue experiences with monks from other monastic traditions.

Studying the psychological process of identity – alterity (otherness) from the perspective of the self and the ego, I was able to distinguish different dynamics of human relationships and different stages of human development. Based on Paul Ricoeur's hermeneutical phenomenology and on Jean Nabert's conception of religious consciousness, I try to clarify the psychological process between the ego, the self and the Other of the consciousness, studying the formation and the consolidation of a new dynamic developed in the inter-monastic dialogue. While the relationship based on the ego leads to the negation and exclusion of the other's difference, the alterity dynamic between the self and the other culminates in self-realization and mutual recognition. The association between the practice of dialogue and contemplation contributes to overcoming the separated subjectivities' vision and the negation and exclusion of religious alterity. It opens a way to a new kind of vision on plurality and to the development of a way to unity in diversity. This mutual recognition of differences in the religious field is favored by the contemplative practices (especially those focus on the Self and on God as the totally Other). Putting these experiences in relation with the Biblical narrations of multiplicity and unity of languages, I realized that one important monastic contribution to the contemporary Babel lies in this practice of unity in diversity of languages and human beings.

My conclusion is that this contemplative dialogue has opened the door to the consciousness of alterity improving psychosocial and religious transformations in this direction. These transformations are supported by the monastic wisdom and by the monks' option for a radical way of life that transcends our social parameters. This wisdom is based on monastic practices, which main signs can be observed independently of any faith or believe in theirs effects on the minds and on the communitarian relationships, as for instance: high level of attention, high level of introspection and withdraw of senses, balanced impulses, peace of mind, kindness and high level of virtues and ethical values, and etcetera. Based on this wisdom, monastic communities are in counter-point to the contemporary world order. The monks not stand in relation to another kind of reality, but are also giving the example of another way of life, that is inspiring as ideal for younger generations.

Panel 9 (HS 31) – Religion, acculturation and interculturality

1) Karin Jironet
Sufism into the West

Following on previous research on contemporary western Sufism, particularly its teachings and implications for the daily life of its western followers, a new study focuses on the development after the passing away of Hazrat Inayat Khan, the originator. This paper raises very fundamental questions about eastern values in western society, of Sufism in the West. At the same time, it offers perspectives on the following: Leadership succession, issues pertaining to continuity and discrepancies in eastern and western culture and history, and psychological aspects of spiritual development and the relationship between mysticism and psycho-spiritual development

The paper is about how the brothers who followed upon Hazrat Inayat Khan as leaders of his organisation, the Sufi Movement, coped with the succession and how each one of them influenced the Sufi Movement, and its adherents, in their own way according to their own personality, education and inner belief. The brothers have sometimes been referred to as "the Companions", which leads the thought to the *Sahaba*, the companions of the Holy Prophet of God. And, no doubt, in terms of attitude and stamina Inayat Khan's brothers were no less than the *Sahaba*.

The *Sahaba* have been portrayed as heroes; as fearless, faithful, unselfish, unquestioning respondents to the call of the message. In origin, it is said, they were the few privileged who were close to the Prophet and out of loyalty and heartfelt conviction served and saved the message of God with unwavering devotion to the path. They were the living examples of the faith – embodying poise, dignity and humility, yet holding on to their devotion under all calamities. This is the ideal. And indeed, as far as records go, the brothers of Hazrat Inayat Khan did live by these ethical standards. The aim of Hazrat Inayat Khan, of the Sufi Message and Movement, was to foster spiritual development based on annihilation of the ego. However, the socio-cultural context in which the brothers functioned as leaders was in many aspects far apart from their heroic ideals. To a certain extent, one could go as far as to say that these were opposite forces- western democracy and free will versus eastern hierarchy and obedience to the call.

This tension was experienced individually and within the organizational framework. Many of the difficulties among people in the Movement were based on self-importance. Whilst grasping the teachings intellectually – the goal is renunciation of the false ego - people were unable to assimilate their true meaning because they wanted to 'be something' rather than to surrender. The psychological aspects of spiritual development follow a track of taking back projections, shadow integration and renunciation of (power)-complexes.

2) Tatjana Schnell
Religiosity and acculturation

Migration is a relevant social phenomenon. Western-European countries struggle with consequences of failed integration processes, while immigration is continuing. A substantial amount of research on acculturation has been undertaken, but the topic of religiosity has hardly been considered. The general public, though, is apprehensive of it. Muslim immigrants have especially become targets of prejudice and hostility. As a consequence, politicians feel pressed to restrict opportunities to practice Muslim religiosity. Findings from research in psychology of religion, however, point at the potentially supportive function of religiosity in stressful situations.

The present study aims at empirically clarifying the role of religion in acculturation processes. Its focus is not only on immigrants, but also on the host country. Relationships between religiosity and attitudes/behaviour of interest were assessed in a sample of 134 Austrians and 118 immigrants. In the host country sample, three ratings of religiosity (commitment to Church, personally defined religiosity, belief in another reality) were related to attitudes towards immigrants, contact with immigrants, knowledge about other religions, and attitudes towards people of different faith. Only the broad belief in another reality correlates negatively with rejection of immigrants, prejudice and stereotypes, while a negative attitude towards Jews increases with commitment to Church. Individuals who believe in another reality have more contact with immigrants and knowledge about other religions. The more Austrians know about other religions, the less they reject immigrants and entertain prejudice and stereotypes. Of the immigrant sample, most persons originate from Turkey and Eastern Europe. About one fourth was born in Austria. More than half are Muslims; one fourth is Catholic, 15% are Orthodox Christians. Religiosity was assessed by commitment to one's religion, intrinsic religiosity, and fundamentalism. Muslim immigrants show higher fundamentalism than Catholic and Orthodox immigrants, and fundamentalism is moderately related to freedom to live Muslim faith openly. A hypothesis of religiosity moderating the relationship between acculturation stress and well-being is not supported. Quite the opposite, all measures of religiosity show negative correlations with well-being; this is true for Christian Orthodox and Muslim immigrants. The assumption of religiosity being linked to acculturation strategies is confirmed. Commitment to one's religion as well as fundamentalism is significantly higher among those following a separation strategy than among those willing to integrate. Explorative analyses show that a separation strategy is pursued when language proficiency, resilience, and well-being are low. Separation is also more likely when acculturation stress and crises of meaning are experienced. Fundamentalism is another problematic characteristic for acculturation processes into post-modern societies. As the findings indicate, it is more probable when all events are attributed to chance (fatalistic externality), as well as during crises of meaning. Immigrants' well-being, at last, rises with the experience of life as meaningful, resilience, and low acculturation stress.

To summarize, the role of religiosity in acculturation processes is ambivalent. On the side of the host country, commitment to Church and personally defined re-

ligiosity do not imply attitudes or behaviour supportive of immigrants' integration. However, this is the case for those who describe themselves as believing in another reality, without specified institutional commitment. On the side of the immigrants, commitment to religion rises with a lack of well-being. Like fundamentalism, commitment to religion is especially high among those adopting a separation strategy. Strong commitment to religion and fundamentalism may thus suggest failed integration processes. Fundamentalism is likely to decrease with a (re-)gain of an internal locus of control and meaning in life; separation is less probable when language proficiency and resilience are enhanced, and acculturation stress and crises of meaning reduced.

3) Mona Abbondanza & J. Christian Charest
Christian social identity and moral identity: Their self-importance and link to antecedents of harmonious intercultural relations

Migrations towards North America and Europe have resulted in a growing interface between the majority Christian population and people of other faiths. This Christian majority is still, according to recent national surveys, attached to its faith, although not regularly participating in organized religion. How does this identification as a Christian influence the interface between individuals of the majority Christian population and the people of other cultures and of other faiths?

In this research, we examine Christian identity from a social psychological perspective, using the Tripartite Model of the Self (Sedikides and Brewer 2001) and the concept of Christian social identity (Abbondanza 2008). We examine the link between Christian social identity and moral identity (Aquino and Reed 2002) and two antecedents to intercultural relations. The first antecedent to intercultural relations we examine is how members of the host community endorse certain acculturation orientations toward immigrants settled in their community using the Interactive Acculturation Model of (Bourhis, Moise, Perrault & Sénécal 1997). The second antecedent to intercultural relations we study is the level of moral regard of members of the host community for out-groups (people of other countries, of other religions, of other ethnicities and strangers) using Reed II and Aquino's (2002) Moral Regard for Out-Group measure. Participants were 288 university students. Of these, 157 reported being Christian; 96 reported being atheist or agnostic; and 20 reported being from other faith traditions. The Christian group of 157 was composed of: 128 Catholics; 1 Catholic Ukranian; 3 Orthodox Greeks; 10 Pentecostals; 4 Protestants; 3 United Church; 3 Anglicans; 3 Baptists; 1 Presbyterian; 1 Lutheran. The students completed, in class and on a voluntary basis, a 15-minute questionnaire. The questionnaire included: the Self-importance of Christian identity measure (Abbondanza 2008); the Self-importance of Moral Identity measure (Aquino and Reed 2002); the Interactive Acculturation measures (Bourhis, Moise, Perrault & Sénécal 1997); and the Moral Regard for Out-Groups measure (Aquino & Reed 2002).

The results indicate that the more participants considered self-important their Christian social identity, the more they endorsed the integrationism of a transformation acculturation profile, a profile that leads to harmonious intergroup relations and

that indicates a willingness to transform one's own culture to accommodate others. Similarly, the more participant considered self-important their Christian Social Identity, the more they reported moral regard for out-group members. The self-importance of respondent's moral identity was also linked to the two antecedents to intercultural relations, but to a lesser degree. The important role of faith based and moral social identities in understanding harmonious intercultural interactions will be discussed.

Panel 10 (HS 32) – Images of God

1) Magda Robu
Rational emotive behaviour theory and God image

The rational emotive behaviour therapy developed by Albert Ellis was traditionally regarded as antireligious and atheistic. From the eighties onwards however several researchers and therapists have emphasized the applicability of the theory with religious clients. Even Ellis admitted that religious and non-religious beliefs in themselves don't help people to be emotionally "healthy" or "unhealthy", but it is the kind of religious or non-religious beliefs they hold that affects emotional health.

The central thought of rational emotive behaviour therapy (REBT) is that it is not the events in themselves leading to emotional disturbances, but rather the irrational (absolutistic, dogmatic) thoughts people link to these events. The so called "unhealthy negative emotions" (anxiety, depression, anger, jealousy etc.) are strongly connected to rigid, dogmatic demands that take the form of musts, absolute shoulds, have-to's, got-to's, whilst "healthy negative emotions" (worry, being upset, preoccupied etc.) are connected to flexible beliefs that take the form of desires, wishes, wants and preferences.

Regarding the psychological theories about God image, the system developed by Frielingsdorf seems to be combinable with the theory presented above. Even though his theory is based on the psychodynamic and object relations paradigm, his concepts can be adapted to a rational emotive framework. Frielingsdorf makes a distinction between "demonic" (unhealthy, negative) and "healing" (healthy, positive) images of God. Demonic images are the "demonic judge", the "God of death", the "accountant" and "taskmaster", their healing counterparts being the "God of mercy and love", the "God of life", the "good shepherd" and the "God of fruitfulness".

Our hypotheses state that demonic images of God are attached to irrational beliefs about God, whilst healing images of God are linked to rational beliefs about God (the terms 'rational' and 'irrational' being used by the definitions of rational emotive behaviour therapy). The importance of these assumptions lies in the therapeutic approach of unhealthy God images, namely in the application of the short term rational emotive behaviour therapy approach to God image issues. A second benefit would be employing this approach in the field of measurement and assessment of God image, since the scales based on object relations theory sometimes fail

to prove satisfactory validity. A rational-emotive God image scale is currently under construction.

2) Susanne Sønderbo
"Good God?" About God-poisoning and healthy or unhealthy God-images related to the debate of same-sex-partnership and church. Is pastorship and partnership consistent?

Virtually every person has what may be called an "image of God" – an emotional picture of God. This image of God is an integral part of a person's faith, the essence of which is to guide the person, adding meaning and purpose of life. When the image of God is one of goodness, justice and encouragement it has the potential of enhancing life. But a person's faith can also become toxic and destructive, inflict guilt, cause insecurity and result in self degradation, a false sense of guilt, and a feeling of hatred and foster condemnation towards others, especially those with a different belief and life style. God poisoning is a term used here for the case when a person becomes stuck on a negative image of God. A distorted image of God arises when a single aspect or attribute of God is overemphasized or absolutized. In the extreme case this results in psychologically and mental illness.

In a study, a collection on 1464 letters from the public debate about same-sex-partnerships and church was analysed. They had been written to the bishop in Hamar diocese, Norway, Rosemarie Köhn in 1999. This caused because of her re-instatement of a lesbian pastor in her parish after she had entered into Partnership. Focus was on which images of God they showed, a constructive or a destructive one and special attention on pain issues and joy factors in the letters. The letters uncover a variety of God images: rigid and judgmental, warm and comforting, some based on Scripture and others on a broad range of human experiences hoping in a gentle and loving God. The pain inducing factor of the letters is quite obviously the use of Scripture, while the cause for joy may be found in the concept of humanness, which also might be traced back to Scripture. This is an attempt to make a contend analysis of the homosexuality debate inside and outside the Norwegian church with focus on whether partnership and pastorship is compatible. Another important aspect of the study was to explore how images of God were established in early childhood and how it may or may not be susceptible to development and change. Based on Erik Erikson's development ages is suggested that it is indeed possible to have a life long spiritual growth – a sort of "coming home to our authentic self".

The study became a book, which want to be a helpful tool in reflection on and perhaps reconstruction of the God image to which the reader has grown accustomed. It advocates lifelong growth in faith. It also make a strong case for how our image of God is not so much about theology but rather about growth and development in our personal lives. How we imagine God says a great deal about how we look at ourselves and others.

3) Agnieszka Świderska & Krzysztof Rutkowski
The relationship between God image and borderline personality organization – An exploratory study among outpatients

The study was carried out in The Out – Patients Clinic of The Department of Psychotherapy, Collegium Medicum, Jagiellonian University, Cracow, Poland. The research was based on Ana-Maria Rizzuto's private God Image theory (Rizzuto 1979) and Otto Kernberg's model of personality organizations (Kernberg 1996; Kernberg & Caligor 2005), both ranked among psychodynamic object relational theories. The main aim of the study was an exploration of the unconscious God Image of individuals with Borderline Personality Organization, considering its main dimensions such as (1) identity diffusion / identity integration, (2) defense mechanisms, (3) reality testing, (4) quality of object relations. Detailed levels of functioning within BPO (Low Borderline Organization with fear of the object; Low Borderline Organization with control of the object; High Borderline Organization with fear of abandonment) are also taken into account. The research was conducted among psychiatric outpatients during the selection procedure for group psychotherapy. The personality organization was verified with the use of Personality Organization Diagnostic Form (PODF), which allows measuring the dimensions of Kernberg's theory in a way that enables to formulate a PO diagnosis (Diguer, Normandin & Hébert 2001). The method used to explore the God Image was the God/Family Questionnaire – an projective method, which enable to compare a private God Image to primary object representations of each individual. Patients' drawings of God Image were used as a supplementary method. The sample consisted of 20 patients (10 men, 10 women, aged 19 – 31), who fulfilled conditions of Borderline Personality Organization according to Kernberg's theoretical model. All of examined persons were brought up as Roman Catholics.

The results have a qualitative and descriptive character and were analyzed from the perspective of psychodynamic object relational theories. Individuals' God images were compared following ten points Rizzuto's schema in regard to particular dimensions and features of their personality organization. The results of the research suggest a close relation between various characteristics and levels of functioning within Borderline Personality Pathology and the specific way of experience of the God Image. This indicates that the knowledge of personal beliefs of individuals enables to formulate many new hypotheses and draw plenty of conclusions regarding their psychic structure and their entire psychic functioning. The obtained data seems to have a great importance in diagnosis and treatment of individuals with BPO.

Session 3
Monday 24 August, 16.30-18.30 h.

Panel 11 (KF) – Progress in the cognitive study of God representations
Nicholas J. S. Gibson (chair)

Panel abstract
The introduction of experimental methods from the study of social cognition and cognition emotion has opened numerous avenues to the study of religious cognition. This panel focuses in particular on progress in the study of mental representations of God and other supernatural agents. Gibson contextualizes research on God representations within psychology of religion and cognitive science of religion, focusing on the challenges and opportunities currently before the field. Sharp applies the self/other overlap approach from social cognition to measure overlapping representations of self and other in religious believers' perceived relationship with divine figures. Yarborough provides data from the first study to contrast depressed and non-depressed participants' representations of God using an indirect reaction time measure. Barnes provides a test of a central hypothesis in cognitive science of religion by searching for individual differences in tendency to detect agency, even when none is present.

1) Nicholas J. S. Gibson
Advancing research into cognitive representations of God: Opportunities and challenges

This paper outlines the primary opportunities and challenges facing research into the representation of God and other supernatural agents in mind. In doing so I shall also set the scene for the remaining papers in this panel.

(1) The study of cognitive representations of God, variously termed the God concept, God image, or God representation, has been a long-running concern in the psychology of religion. Although studies including a measure of the representation of God in mind are plentiful, few of these studies show much evidence of being designed to test hypotheses generated by a body of theory. Indeed, a review of the literature suggests that it is hard to find a coherent body of theory able to generate such hypotheses in the first place. I will argue that this lack of an agreed nomenclature and the paucity of theory represents a challenge to the advancement of research in this area and will argue in support of social cognition as the most promising foundation for future research.

(2) Psychologists of religion investigating representations of gods have tended to focus on individual variation in perceptions of the character and personality of the Judeo-Christian God. As a consequence they have given little attention to how people think about the counterintuitive properties of gods or other supernatural agents. Cognitive scientists of religion, by contrast, have largely done the reverse, with questions regarding universals in the representation and transmission of counterintuitive agent concepts taking centre stage. As a consequence they have given little consideration to how believers construe their relationship with divine figures. I will argue that an opportunity therefore exists to study universal constraints and individual variation in representations of supernatural agents' character and properties—and how these interact.

(3) Psychologists investigating religion have traditionally relied on survey-based self-report measures. When reliable and valid, such instruments have proved their worth in the measurement of many religious dimensions. Conventional surveys are not without problem, however, and a significant limitation is their tendency to tap into propositional-level "theologically correct" representations rather than more everyday automatic or affect-laden representations. I will argue that an opportunity therefore exists to capitalize on the recent initial forays into the use of indirect measures within the study of God in mind.

(4) The cognitive representation of supernatural figures can be—and has been—approached from multiple perspectives, including cognitive developmental psychology, object relations theory, cognitive science of religion, attribution theory, attachment theory, personality psychology, and social cognition. I will argue that a serious challenge to the advancement of research in this area is the lack of communication between researchers taking these individual approaches, and will suggest potential remedies.

2) Carissa A. Sharp & Sara D. Hodges
Self/Other overlap with divine figures

The importance of maintaining close, personal relationships with divine figures is a prevalent theme in religious thought. Qualitative research indicates that these relationships are real to those who believe in them. Such relationships can affect believers' lives in ways that are similar to their relationships with friends and loved ones. These relationships can also be understood in cognitive terms. The concept of self/other overlap—the perception of having an overarching sense of "us," rather than "you and me," with an "other"—gives an estimate of closeness in relationship. While this construct has previously been used to describe how close someone is to another person, such as a romantic partner, in this line of research we consider how it may be used to describe another form of close relationship: the relationship that religiously observant individuals perceive to exist between themselves and God.

Participants from Christian congregations as well as university courses were assessed using measures of overlap: the Inclusion of Other in the Self Scale (Aron, Aron, & Smolan 1992), the Dynamic Inclusion of Other in the Self Scale (Myers & Hodges 2008), and an adjective checklist measure (Davis, Conklin, Smith & Luce 1996). Our findings show that self/other overlap is a valuable paradigm that can be used to better understand the religious individual's experience of the divine. Self/God overlap is correlated with various factors: regression analyses show that greater awareness of God and religious conservatism independently predict greater overlap. Higher self/God overlap on the Inclusion of Other in the Self Scale also

predicts greater well-being, in the form of higher life satisfaction and lower depression. These findings are consistent with previously found positive correlations between religiousness and well-being (Wink & Dillon 2008). The results are also consistent with the idea that being connected to others is important for well-being, but they expand the concept of "others" to deities.

3) C. Andrew Yarborough, Nicholas J. S. Gibson & Glendon L. Moriarty
Depression and the emotional experience of God

Psychological research examining the reciprocal relationship between psychopathology and religion has burgeoned within the last two decades, particularly focusing upon an individual's emotional experiences of God. Such experiences have been labelled God images and God schemas, terms derived from psychodynamic theory and social-cognitive psychology, respectively. Researchers have attempted to assess this experiential "heart" knowledge of God with measures that likely capture more of the participant's rational "head" knowledge of God. This bifurcation creates methodological challenges and raises questions concerning the validity of past research; therefore, researchers of religion have called for a methodological paradigm shift within the psychology of religion. Researchers of religious cognition are answering the call by utilizing measurement techniques from the social cognition literature.

The current study examined these two ways of knowing God within the context of depression. We employed a reaction time measure as well as a traditional adjective checklist, modified by head/heart instructional differences, to assess both experiential and rational knowledge of God, respectively. Findings are discussed regarding the following hypotheses: Individuals suffering from moderate to severe clinical depression will respond more quickly than non-depressed participants to negative schematic judgments related to God; non-depressed individuals will respond significantly more quickly than depressed individuals when making positive schematic judgments concerning God; depressed participants and non-depressed participants' will describe God similarly on the adjective checklist under a "What is theologically true about God…" instructional condition; and depressed participants will describe God more in more negative terms than non-depressed participants on the adjective checklist under a "I personally experience God as…" instructional condition. Data exploring other mediating factors and their influence on perceived relationship with God during depression will also be presented. These include emotions felt toward God, perceptions of positive or negative emotions held by God toward the individual, motivational factors of religiousness, attachment to God, and religious locus of control.

4) Kirsten Barnes & Nicholas J. S. Gibson
Supernatural agency detection in random visual noise

Empirical data gathered from recent research investigating individual variation in agency detection in religious and non-religious participants will be presented. The

results of a three-part experiment are outlined, which explores the rate at which religious and non-religious participants detect meaningful and non-meaningful patterns in random visual noise under conditions of free-response, forced choice, and cognitive load.

Within the cognitive science of religion it has been suggested that belief in supernatural agents is ubiquitous because of its capacity to fit the human cognitive system. Specifically, Barrett (2004) has suggested that a hypersensitive agency detection device (HADD), alongside other cognitive tools such as Theory of Mind, mediates this belief. Due to the hypersensitivity of the agency detection device, it is prone to find agents in the environment, even when none are present. Examples of HADD in action might be hearing a bump in the night and attributing it to an agent, perceiving geometric shapes moving by themselves in some purposeful manner, and interpreting crop circles as an intentional sign. The adaptive advantage of HADD is thought to be its ability to detect and avoid predators within the environment; the by-product however is suggested to be a susceptibility to infer the existence of superhuman beings. Why some individuals do not believe in supernatural agency despite presumably still having a HADD has, however, previously gone untested.

One potential source of individual variation in HADD is in how false alarms are interpreted. Previous work has shown that detection of meaningful patterns in random arrays of visual noise is associated with ESP beliefs, schizotypy, thin boundaries, and with the Psychoticism and Neuroticism scales of the EPQ (Brugger et al. 1993; Farias 2004; Jakes & Hemsley 1986). The study presented uses variants on this paradigm to investigate potential dispositional differences between and among religious and non-religious participants in their detection of agency in random visual noise. HADD was assumed to have been triggered when participants reported having detected an image of an agent. Additional variables measured include schizotypy, EPQ, empathy, and thinness of ego boundaries. Grayscale visual displays, generated randomly within the constraints of an algorithm employed to make apparent edges more likely, were used as stimuli to elicit agency detection in participants. In Study 1a, a series of the random visual stimuli were presented to participants and they were told that some contained degraded images while others were random arrays. The task set was to detect (1) when the stimulus was a degraded image, and (2) what the image was (free response). Study 1b repeated Study 1a but under conditions of cued forced choice; participants were advised that images contained objects, animals, people, supernatural agents, and random stimuli. Study 1c replicated Study 1b but under conditions of cognitive load. If non-religious participants were employing a sustained effort to suppress agency detection in the case of potential supernatural agents then altered performance under cognitive load was predicted.

Data from these tasks provide information on controlled and automatic dispositional factors at work during agency detection.

Panel 12 (HS 28) – Fundamentalism, integration and radicalization

1) José Liht

Being Muslim, being British: An intervention to foster self-integration through value complexity

Considering the increasing importance of religion for European Muslims as a source of identity, we posit that in order to achieve a successful integration of re-Islamised Muslim and Western identities and their underlying values, individuals require more cognitive resources to successfully resolve the dissonance between: (a) conservation of tradition vs. openness to change and (b) self-enhancement vs. self-transcendence values. Contrary to current models, we posit that holding multiple compartmentalised identities is detrimental and that achieving self-integration is an important developmental task. If not engaged with, value dissonance constitutes a risk for radicalisation via the attractiveness of extremist groups for people who are experiencing identity uncertainty. By acknowledging that most Islamic positions espouse legitimate values (based on the political philosophy of value pluralism), even the radical ones, our intervention aims to facilitate a non-dogmatic approach to the exploration of the full diversity of groups and ideologies. Moreover, drawing on Qur'anic and traditional texts that support value complexity, we aim to legitimise the Islamic authenticity of the work the course entails. Besides presenting our theoretical basis, we will draw a plan to support that our intervention's aim of achieving higher levels of value complexity also serves as a preventative inoculation against uncertainty states that can be potentially exploited for violence and disruption.

2) Joanna Blogowska & Vassilis Saroglou

Religion and fundamentalism as related to helping threatening and non-threatening targets

Previous studies have shown the importance of distinguishing between different kinds of targets when studying the religion-prosociality/prejudice association. Religious fundamentalism predicts low helping of threatening values targets (homosexuals, single mothers) in need but not necessarily low (or high) helping of non-threatening targets in need (Jackson & Esses 1997). And personal religiosity predicts willingness to help relatives and close persons in need but not necessarily unknown people or foreigners in need (Saroglou et al. 2005; Pichon & Saroglou, in press; see also Batson et al. 1999, 2001, for homosexual targets). In the present study, we further investigated the following questions: (a) Do religious fundamentalists, as being religious, show some prosociality that non-religious authoritarians cannot do, at least with regard to non-threatening targets in need? (b) Does the distinction in helping between threatening and non-threatening targets in need apply also to personal, intrinsic religiousness and not only to religious fundamentalism (RF)? (c) May the association between religion/RF and prejudice of threatening targets be based on emotions, i.e. attribution of less secondary emotions (as suggested by the infra-

humanization theory) or attributions of more negative emotions (as suggested by social identity theory)? (d) Can these hypotheses work with a target less obvious than homosexuals (as typically in previous studies) as threatening religious people's values, i.e. a feminist?

We investigated these questions by administering scales of religious fundamentalism, right wing authoritarianism, intrinsic religion, subjective religiosity, readiness to help, and emotions attributed (positive and negative, primary and secondary) to 192 Polish students, randomly assigned in two conditions: helping a feminist student versus simply a student, both in hypothetical need.

Results indicated that religious fundamentalism does not predict a distinction between a threatening versus non-threatening target when it is to help (RF was overall unrelated to helping) but predicts this distinction at the emotional attributions level: the threatening target is perceived as experienced more negative emotions, especially primary ones. Results regarding religiosity were in line with Saroglou et al.'s (2005) idea of "limited prosociality" within religion: religious people are willing to help a non-threatening target but the effect does not extend to a non-threatening target. Authoritarianism did not turn out to be relevant for the hypothesized outcomes in the present study.

In conclusion, the distinction between (not) helping threatening versus non-threatening targets is present when one moves from fundamentalism to religiosity, but is displaced: as far as prosociality is concerned, the emphasis of fundamentalism is on outgroup derogation whereas the emphasis in religiosity is in ingroup preference.

3) Salvatore Iovine & Germano Rossi

Fundamentalism, social dominance and religion: An empirical approach

Over the last few years many acts of violence, power abuse, and mutual intolerance between different religious denominations were witnessed; frequently they were related to intolerant and discriminatory policies, defined fundamentalist by media. The background hypothesis is that fundamentalism (or extremism) is a general psychological dimension that manifests itself at best in religious practices and beliefs, and reflects an individual's preference for hierarchy within any given social system. Attention has been focused on religious fundamentalism in the Italian world and on variables that could be connected to it, above all by attempting to translate and/or devise instruments to detect them.

A set of six scales and a series of socio-demographic variables such as age, gender, educational level, occupation and political orientation were used in this analysis. The survey questionnaire contained Liht et al. (2005) Multi-Cultural Fundamentalism Inventory (MCFI) used to measure fundamentalism, Gorsuch and McPherson's (1989) Religious Orientation Scale to measure intrinsic, personal extrinsic and social extrinsic religiosity, the 12-item Quest Scale developed by Batson et al.(1993) to measure quest religion orientation, Pratto et al. (1999) SDO Scale to measure social dominance, Stenner (2005) Authoritarian Scale for authoritarian dynamics and Winter (2006) Sermon of the Mount to detect pacifism tendencies.

The aim of this specific investigation was to study the relationships between the variables measured by these instruments focusing on the relationship between fundamentalism, religious orientations and individual differences in levels of group-based discrimination and domination (SDO). Participants were 190 and part of them was students enrolled in undergraduate course in psychology. The data student was collected from the University of Milan while the others in the cities of Northern Italy and their districts.

Results might suggest a positive degree of relationships between fundamentalism and social dominance orientation as well as it seems related to religious orientations; in particular all the three subscales, that constituted Multi-Cultural Fundamentalism Inventory, showed a good negative correlation with quest religion and a positive relationship with intrinsic and extrinsic religion. Furthermore we found an interesting negative relationship between SDO scale and pacifism dimension.

4) Hasan Kaplan
Psychology of the new Muslim generation in the West: Prospect or peril?

With the increasing number of Muslims in the Western societies, particularly due to the emergence of the second and third generations, Islam-West relations have reached to a very delicate moment which causes a silence paradigm shift in the nature of this relation posing brand new challenges and questions. After the 9/11 and succeeding events it appears that the most critical challenge is the integration of the second and third generations: Can these new generations be part of the Western cultural, religious and political landscape? Or, where do they fit in?

In addition to deal with the various biological, psychological and social changes that are usually associated with the period of adolescence, a major transitional stage in human development, Muslim adolescents growing up in the Western societies face extra difficulties resulting from their unique context. Surrounded by religiously/traditionally oriented parents, backed by Islamic institutions, these young people have to make their own way in a mostly secular, partly Protestant Christian Western culture with radically different messages and expectations. Now the question is which way will the second and third generations turn? How successful have they being integrated into Western societies? Finally, what do these challenges mean in terms of Islam- West relations?

Discussing the findings of my dissertation research in this context, I put forth an argument that the current situation (Muslim in the West) is a crisis involves both potentials and vulnerabilities; prospect and perils. Successful integration of this newly emerging second and third generation Muslim youth to the Western societies can be a prelude to a larger cultural negotiation to come. Though their parents preserve their cultural heritage, the second and third generation Muslim youth can go beyond the age-old "clash" mentality between the two worldviews. This crisis can be a great opportunity, a new hope and a historical moment, to resolve this on going tension and conflict. This is due to the fact that these young people have the chance of being raised and educated in Western culture. This can give them an exceptional opportunity to understand the West in a way that was not possible for their forefa-

thers, in relation to their faith and to engage to an extent in constructive negotiation. Likewise, they also have the capacity at this period of their life to form a new unique identity as they make decisions about political, religious and vocational issues. Free from the pre-scripted approaches, they go through the chaotic adolescence stage in comparatively freer Western cultural environment. This first hand-experience of the West can give them confidence to develop an inclusive identity that achieves a more extensive synthesis, incorporating Islamic values with the Western way of life.

Panel 13 (HS 30) – Book forum: Cultural psychology of religion
Jacob A. Belzen (convener)

By the end of summer 2009, Springer will publish a volume *Towards Cultural Psychology of Religion: Principles, Approaches and Applications*, by Jacob A. Belzen.

In this session a number of psychologists of religion from different countries and with different scientific and psychological orientations will discuss the volume. Time should allow for the author to reply and for members of the audience to join the discussion. Discussants include: James Meredith Day (Louvain-la-neuve, Belgium), Peter Hill (La Mirada, California, USA), Ralph W. Hood (Chattanooga, Tennessee, USA), Christopher A. Lewis (Ulster, UK) & Kate M. Loewenthal (London, UK).

Panel 14 (HS 31) – Coping with diseases and addiction

1) Mikael Lundmark
Psychological prerequisites and functions of Christ visions in the context of coping with cancer: Two case studies

The paper addresses the psychological prerequisites and functions of Christ visions in the context of coping with a cancer disease. This is done by presenting two case studies from an ongoing Ph.D. project on religiosity and cancer among practicing Christians living in north Sweden. The paper concludes with a comparative discussion of the two cases.

Case 1: When Mrs B met Jesus during radiotherapy:
In this case, a Christ vision, which Mrs B perceived during a radiotherapy session against her cervix cancer, is presented. The vision is described using a photographic documentation of the radiotherapy room, a painting of the vision made by Mrs B herself and through narratives, retold two weeks after the vision, and again, one year later. Perceptual and social psychological theories as well as psychodynamic theories are used to analyze the psychological prerequisites of the vision. It is shown that the vision is, in psychological terms, an illusion rather than a hallucination. Some possible origin mechanisms to the vision are discussed as well as why the vision is attributed to Jesus. The psychological function of the vision is analyzed with regard

to both Mrs B's religious behaviour and the role of this experience in coping with the cancer disease. It is argued that her religious commitment is being strengthened and that the vision functions as a catalyst for religious coping mechanisms already existing prior to the vision. The vision however also initiates at least one new kind of religious coping mechanism within Mrs B's coping system.

Case 2: Mrs L and the transparent Jesus at the bedside:

This case presents several Christ visions, perceived by Mrs L in the context of getting cytostatic therapy against her breast cancer. The descriptions of the visions are based on Mrs L's own narratives, recorded in a longitudinal series of interviews. As in case 1, perceptual and social psychological theories as well as psychodynamic theories are used to analyze the psychological prerequisites of the visions. It is argued that the visions most likely are a hallucination rather than an illusion. Mrs L has frequently experienced mental imageries since childhood to present time and it is argued that those are important clues when trying to understand both the prerequisites and the functions of the visions. The psychological function of the visions is further analyzed with regard to Mrs L's religious behaviour and the role of this experience in coping with her cancer disease. It is argued that the visions are a dynamic part of Mrs L's coping system. They are not only functioning as a coping mechanism after the visions have occurred, as is the case of Mrs B (case 1). The visions are also generated as a result of coping processes within Mrs L. That is, her visions can be regarded as created by her coping system.

2) Tor Torbjørnsen
"God help me!" A Norwegian sample part II - religious coping in 15 Norwegian cancer survivors

I have studied religious coping interviewing 15 Norwegian Hodgkin's disease survivors. I will present two of my informant's stories and a summary of my analysis of the entire population.

"Ragnar", a young man in his thirties, got cancer in the middle of a demanding life-situation, with a new job, a new place to live, a little child and a sick, pregnant wife. He had been brought up believing in a God who resembled both a good parent and a good friend. He experienced peace in mind and strength from his God while he was sick, and told the doctor that if they and God collaborated, he would survive. And so he did.

"Inger", a younger middle-aged woman, constructed a whole new lifestyle after she got cancer. The cancer was a sign from above that she had to change her life. She abandoned her unsuccessful career as an actress, and gave lectures and seminars to other cancer patients on how they could use their creativity. She herself being inspired of Eastern religiosity and meditation, but being aware of her Christian heritage, also used the Paternoster as a mantra. It is considered typically Norwegian to "find God in nature" and so not having to go to church to find him, but not so with Inger. She told she loved churches, because she found God there, and not in hiking in the woods. But she preferred the churches empty, without services and clergy.

Ragnar and Inger represent two different and typical ways of religious coping with cancer among my informants, conservational and transformational. In my presentation, I will also present the religious coping of the other informants. I have been using Pargament's theory on religious coping. The theory is now well established in the field of psychology of religion and will therefore not be presented. I have used a qualitative method in analyzing the interviews.

3) Berit Borgen
Coping with drug problems: Transformational turning points in the treatment process

The drug problems are still escalating in Norway and also in other countries around the world. This should demand an intensive search for effective methods and widening of the perspectives concerning treatment of the disastrous drug addiction problem. In my work and study related to drug addiction I have discovered that the process of recovery is seldom smooth and one levelled, but that leaps in the process experienced as "transformational turning points" may influence and accelerate the liberation process. Such a turning point can be described as a spontaneous insight, "a golden moment", when the past, the present and the future can be reorganised in new mental structures. The past may be integrated in the present and give new perspectives to the future. This phenomenon I found significantly expressed in my investigation related to Lewi Pethrus' Philanthropic Foundation in Sweden.

Transformational turning points could here be convincingly observed in the recovery process of different sufferings as depressions, psychosis, liberation from OCD (obsessive compulsive disorder) together with liberation from drug addiction (Borgen 1994, 2005). This gave me the opportunity to study this phenomenon as through a sort of "magnifying glass". The study is built on a phenomenological/ phenomenographic qualitative method. In my further research and pedagogic work I have intended to discover and actualise structures and qualities, which can elicit transformational turning points.

The double diagnosis approach including drug addiction and psychiatric suffering in the treatment designs concerning drug addiction makes it possible to meet the treatment problems from an extended perspective. Psychic, physical, existential as well as social approaches can be interwoven. This may also open up for a cognitive neuroscience approach in research designs and treatment methods. How does drug addiction affect the brain? How can transformational turning points promote the recovery from psychiatric sufferings and drug addiction? What happens in the brain in a transformational moment? The old "mind – brain" discussion is veritably actual in this treatment and research field.

In my paper I will describe context, qualities and structures which facilitate transformational turning points. I will try to give a synthesis of a view bringing together existential, cognitive and neurobiological psychology in research and treatment. Psychology of religion as a religiously and confessionally neutral profession may supplement the different perspectives.

Pertinent theoretical reference-frames, which can throw a light upon the phe-nomenon of transformational turning points, are Daniel Stern's characterising of "the present moment" in the meaning of inter subjective dialogue (Stern 2004) and Carl Gustav Jung's description of the individuation process including the archetype and the interaction of the conscious and the unconscious mind (Jung 1940/1952 1965). The radical change can be described in the theoretical context of "reframing" (Watzlawick et al. 1974). Actual theories concerning a neuroscience approach are Colin Martindale's description of the neural-network approach to cognitive psychol-ogy (Martindale 1991) and Eric J. Nestler's investigation related to an understanding of neural interaction in the brain of addicted persons (Nestler 2001, 2006) and how this knowledge can influence treatment models.

Session 4
Tuesday 25 August, 10.00-11.00 h.

Panel 15 (KF) – **Sounds and beats**

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1) Daniel Böttger
Facial feedback as a predictor of vowel selection in mantras

Practically all religions incorporate ritual song. This simple fact has not prompted much study; while it is known that many factors come together to make ritual song attractive, the picture remains incomplete. The study presented here adds to this pic-ture in that it examines the role of facial feedback in ritual song. Previous research has shown that speaking vowels which provoke a smile, such as "ah", induces a more positive mood than speaking ones which inhibit smiles, such as "uh" (Zajonc 1998). By way of an unusual experiment/ritual, the present study looks at four ques-tions. Does the choice of vowels in a mantra influence participants' ratings of a rit-ual as pleasant or relaxing? Does it influence participants' mood? Does it influence participants' inclination to repeat the ritual? Are these measures correlated?

Participants were split into two ritual groups, each of which followed ritual in-structions given by an audio recording. The ritual was a simple exercise that in-volved sitting together with closed eyes and visualising various landscape features while repeating aloud a meaningless word. One group repeated "Pahtehkah", the other repeated "Puhtühkuh". Apart from this word, the ritual was identical for both groups. The ritual was designed in accordance with the 5 components of ritual model (Michaels 1999). Participants rated the ritual and their inclination to repeat it. Their mood was assessed before and after the ritual using the Zerssen Befindlich-keits-Skala (Zerssen 1976). Other data collected was age, gender and self-rated rit-ual experience. 51 volunteers participated: 18 students of the University of Leipzig, 9 participants in a Tai Chi and Qi Gong course, 10 participants in an all-female Tai Chi and Qi Gong course, 7 shamanic practitioners and 7 ISKCON devotees. The "Pahtehkah" and "Puhtühkuh" groups do indeed differ significantly in their rating of the ritual as relaxing, in their rating of the ritual as pleasant, in their inclination to repeat the ritual, and in the alternation of their mood between the measurement points before and after the ritual (each $p < 0.05$). The three ratings are strongly corre-lated to each other (each $r > 0.5$), but not the mood alteration. This confirms the pre-diction of facial feedback theory and has far-reaching implications for the study of ritual. The evidence provided implies a universal advantage in the competition of religions for rituals with positive facial feedback properties. It may partially explain the prevalence of mantras that include many "ah" and "e" sounds, such as the "Hare Krishna" mahamantra.

The study highlights the role of positive affect in religious practice. Positive affect has been ignored by most theorists of religion. To understand religious prac-tice as, among other things, a mechanism for affect regulation may fill important gaps in the history and evolution of religion. Disregard for the "entertainment

value" of religion has led to many errors, not the least of which is the failure to as sess the role of fun, friends and free food in the motivation of participation in rel gious behaviour. Until the study of religion, and particularly the psychology of re ligion, acknowledges and studies the importance of these elements, it will continu to fail to understand its subject properly.

2) René Hefti
Religion as a moderator of cardiovascular reactivity in patients with mil to severe depression?

There is evidence that religious involvement is associated with longevity (lowe mortality rates). One possible mechanism explaining this association is stress buff ering. We examined 37 inpatients with mild to severe depression by assessing re ligiosity (S-R-T, Structure of Religiosity Test, Huber) and blood pressure reactivit to a mental stress test (Color Stroop). We measured systolic and diastolic bloo pressure before, during and after stress testing by an automatic BP-monitor.

Mean systolic blood pressure (SBP) at baseline was 121.7 mm Hg and mea diastolic blood pressure (DBP) at baseline was 79.4 mm Hg. Mean BP elevation in duced by Color Stroop task was 10.9 mm Hg for SBD and 7.3 mm Hg for DBP, in dicating an adequate stress response. Mean score in religiosity scale (S-R-T, central ity of religiosity, 10 items, scale 0-4) was 3.12 ± 0.50 showing moderate to high re ligiosity.

Blood pressure at baseline was not associated with religiosity. Blood pressur elevation during Color Stoop task however was significantly associated with religi osity measured by S-R-T centrality scale. A linear regression model (entering step wise age, gender, BDI and religiosity) confirmed these findings (beta coefficient fc religiosity -.428). Results are in line with psycho-physiological research showin that reactivity measures are more sensitive to psychosocial factors. Results als support the concept of stress buffering identifying religion as a moderator of physio logical stress response (in depressive inpatients).

Similar analyses will be performed for heart rate and heart rate variability, tw other cardiovascular measures. Results will be presented at the Conference in Vi enna.

Panel 16 (HS 28) **– Religious coping**

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1) Dagmar Corry & Christopher A. Lewis
Creativity and spirituality in coping: An interpretative phenomenologica analysis

Whilst the beneficial effects on mental health of creativity and spirituality as sepa rate entities have been well documented in the literature, little theoretical attentio appears to have been given to the interactive effect of the two constructs and its in

fluence on coping, nor are there any empirical studies. Following Seligman's and Csikszentmihalyi's millennial call for "massive research on human strength and vir tue", this study, therefore, aimed to examine the hypothesis that a combination of creativity and spirituality is used in coping.

Employing a qualitative approach, ten interviews were carried out with artists, prayer group members, and mental health service users in Northern Ireland and the Republic of Ireland. The data were recorded, transcribed and analyzed using Inter pretative Phenomenological Analysis as it is particularly concerned with individu als' perception of events and their meanings. The results showed that irrespective of gender, age and marital status, the majority of participants define themselves as both creative and spiritual and resort to a spiritual attitude as well as creative expression in order to cope with stress throughout the lifespan. Noteworthy findings include a strong distinction between spirituality and religion (in favour of spirituality) in 60% of participants, as well as experience of anxiety and depression in 80% of partici pants (with 20% reporting having contemplated suicide in the past). In each case, resorting to spiritual reflection and creative expression has helped the participants to effectively and positively deal with their difficulties. The results supported the hy pothesis and indicated that the combined use of creativity and spirituality is of im mense importance to the participants who felt they would not cope as well without it.

In conclusion, it is therefore suggested that, on a practical level, the active and conscious use of both these naturally inherent and powerful human capacities be promoted by practitioners in order to address their clients' individual coping diffi culties throughout the lifespan.– Religion and well-being

2) Marinus van Uden & Hessel Zondag
"I just believe in me": Narcissism and religious coping

This paper reports on a study of the relationship between narcissism, as an impor tant personal trait in individualistic societies, and religious styles of coping. There are two dimensions of narcissism: overt and covert narcissism. There are four dif ferent styles of religious coping: self-directing, collaborative, deferring and recep tive. The study was carried out by issuing questionnaires to 116 students. It revealed a positive correlation between covert narcissism and the collaborative, deferring and receptive styles of religious coping, and a negative correlation between covert nar cissism and the self-directing style. Overt narcissism only had a positive correlation with the receptive style. The paper discusses in detail the significance of the rela tionship between narcissism and styles of religious coping.

Panel 17 (HS 30) – Religion and attachment

1) Mario Aletti
Attachment theory and psychoanalysis: Two approaches to religion and spirituality

The interaction between psychoanalysis and attachment theory has been controversial until recently. Currently, some authors are aiming for integration. Some even maintain that the attachment perspective can provide public scientific evidence and external validity of the most important insights of depth psychology, which, on the contrary, are based only on individual idiosyncratic (i.e. non standardized and non replicable) case studies. More recently, the attachment theory has been applied to religion and spirituality. This paper discusses some of the conclusions emerging from the international debate and emphasises that the theorists and researchers of the "religious attachment", should bear in mind that a) the attachment is only one component of the relational psychic organisation, and therefore of the relationship with God (or religion); b) the variability of the "multiple attachments" during the life span teaches us to be very prudent in predicting religious outcomes of childhood and/or adulthood attachment patterns. Finally, this contribution maintains that the two approaches, both psychoanalysis and attachment theory, being focused on two different aspects of the complex human phenomenon of religious attitude and behaviour, can coexist in a "multilevel interdisciplinary paradigm" of the psychology of religion. However, both approaches must avoid overlapping contents and methodologies. In order to obtain this, it is important to remember that the psychology of religion does not pretend to explain religion, but to study the psyche and the psychic processes through which man confronts religion.

2) Andrea Midling
Linguistic Traces: Studying the attachment to spiritual leaders in different religious communities
(*presentation in German – Vortrag auf Deutsch*)

In the past decade an increase of interest towards religious phenomena in various academic disciplines can be seen. The diversity of religious phenomena requires us to carry out the scientific study of religion using various tools. The current paper provides insight into religious relationships that in the psychology of religion are described as 'mentor–student' relationships. Adult Attachment Interviews (AAI) with spiritual leaders of various religious communities forms the basis for the study.

Childhood attachment processes determine how attachment happens in adult relationships. The degree to which attachment experiences have been processed, as well as the reflective and affective-cognitive flexibility of the individual can be assessed based on their linguistic manifestations. The conviction of the followers of attachment theory, according to which earlier attachment experiences influence the relationships of adult individuals, prompted researchers in the nineties to examine

the attachment representation of adults. They recognized that the attachment style of adults may be determined through an analysis of the linguistic expression of attachment experiences. In order to examine and operationalize the linguistic structure of attachment-relevant statements, they developed the Adult Attachment Interview (AAI).

In accordance with the aims of the analysis of the verbatim transcription, it is not the contents of the story recalled that is of primary interest, but the so-called coherence, which reflects the relational experience. In analyzing interviews, relevant communication rules, so-called conversation maxims – formulated by the British philosopher of language Paul Grice – were used. Although during recording and processing the interviews only one side of the mentor–student relationship (mentor) was examined, and therefore a comprehensive view of attachment could not be obtained, as a minimum it can be determined that with the help of the two methods (AAI and Grice's maxims) used by the authors, mentor–student relationships and more precisely specific information related to the mentor and attachment of the mentor could be more directly accessed. Furthermore, based on the type of attachment, conclusions can be drawn about the nature of the mentor–student relationship and the method of follow-up.

Panel 18 (HS 31) – Religion and trauma

1) Anne Lee
From playground to pulpit: Bullying and emotional abuse in the Church

For a number of years it was assumed that bullying (mobbing or emotional abuse) was the exclusive domain of children. However over the last 20 years in Europe, the workplace has been identified as a major arena for the bully. Bullying (emotional abuse) has been shown to be a significant cause of stress in the workplace. In the United Kingdom it is estimated that up to 25% of the working population are currently being bullied at work, resulting in 18.9m working days lost annually. Financial costs to UK industry are around £6 billion each year, between 8 and 10% of annual profits. All this means that the commercial world has taken the issues around bullying in the workplace seriously for some time. The church finds it much more difficult to address the issues.

A number of high-profile articles in both the church, national and international press have appeared in the last couple of years (2007 and 2008) alleging bullying and emotional abuse in the church and church institutions. Following publication of an article in the *Church Times*, a newspaper about the Church of England, in June 2007, 33 people contacted me with detailed stories of church bullying, 32 targets and 1 bystander. Of these 33, 23 were clergy, 22 men and 1 woman, 10 were lay people, 3 men and 10 women. The bystander was a retired male clergyman reporting bullying of a new incumbent by a powerful lay member of her congregation. The perpetrators for the lay respondents were all clergy, including Bishops, Archdeacons and incumbents. The perpetrators for the clergy were mostly other clergy,

both senior staff and colleagues, but four clergy participants reported abuse from la[ ]
people. Employment laws do not yet apply to most Church of England clergy, whi[ ]
makes the treatment of bullying and harassment in the church more complicate[ ]
Most lay people in the church are volunteers. Employed lay people normally con[ ]
within the scope of employment law and EU 'duty of care' legislation.

This study looks at the stories of the respondents to the article. A picture h[ ]
emerged of covert, difficult to substantiate bullying behaviours by clergy and lai[ ]
and inaction by denominational leaders. The reasons for the reluctance of churche[ ]
to tackle the problem is explored, together with suggestions for raising awarenes[ ]
and educating seminarians, church leaders and laity. Best practice in preventin[ ]
abuse and promoting healthy church communities where gospel relationships flou[ ]
ish is proposed.

2) Susann Pangerl
Religious narrative practice and humanly inflicted trauma

Research studies by attachment theorists demonstrate that the effects of trauma a[ ]
often transmitted from one generation to the next by means of the moment-t[ ]
moment relational exchanges, largely nonverbal, that occur between traumatize[ ]
parents and their children. Current infant research points to evidence that the mi[ ]
is dialogic in origin such that newborns are prewired from birth to participate [ ]
nonverbal affective communication. These findings are particularly compellin[ ]
when considering how it is possible for trauma to be dissociatively transmitte[ ]
through the generations.

Trauma powerfully organizes perception and attachment behaviour acros[ ]
generations. Increasingly this has bee recognized as a cultural and global dilemm[ ]
the proportions of which far exceed the paradigm one one-to-one clinical work. [ ]
growing number of clinicians and researchers have focused on the intergeneration[ ]
transmission of trauma, particularly those whose work is guided by systems and a[ ]
tachment theories. However, little attention has been directed toward the function [ ]
religious narratives in the negotiation of humanly inflicted trauma. In this present[ ]
tion trauma is understood as the shattering of a meaningful universe –the shatterin[ ]
of which is a kind of threshold between incommensurate worlds of experience. Wi[ ]
the experience of trauma, the capacity for meaning making is disrupted—even de[ ]
stroyed. Religious narratives offer metaphorical maps for negotiating the ambigui[ ]
of humanly inflicted trauma. Two vignettes are presented in which religious narr[ ]
tives are the organizational locus for the negotiation of violent. Considered are ps[ ]
chological criteria in the utilization of religious narratives and their significance [ ]
the dissociated continuation of the behavioural consequences in subsequent gener[ ]
tions. Particular attention will be paid to the recent work of Doris Brothers, in h[ ]
clinical claim that dissociation functions to reduce complexity and thereby diminis[ ]
the experience of overwhelming uncertainty. This psychological strategy aids ps[ ]
chological survival, yet not without cost.

Panel 19 (HS 32) – Theoretical issues (II)

1) Caroline Shepherd
An argument for a social constructionist perspective in the psychology of religion

This paper reviews the arguments for a social and constructionist perspective for the
psychology of religion, and concludes with some thoughts on an understanding of
faith 'development' based on this, in contrast to an organic or intra-psychic model
of faith. Three different approaches are discussed which contribute in differing
ways: (i) Professor Kenneth Gergen (1985) presented social constructionism as both
the process by which people come to account for themselves and for the world, and
as critique of positivist empiricism in social psychology. (ii) Emergence theory provides
a parallel argument for a holistic, non-reductive view, and also queries the
causal link between a phenomenon and its underlying constituents. (iii) Post-
Wittgensteinian language theory has profound implications for the study of the human
sciences epistemologically and methodologically. It understands speech as
functional or performative and of posing constraints of convention over understanding.

This paper argues that social construction as *critique*, demands that we make
explicit the implicit and hidden assumptions that lie under the statements and conclusions
made of empirical data and the theoretical models built to support them.
Further, understanding the 'real' world and ourselves and others in it as social artefacts,
that is, as 'products' of social transaction between people, can provide a fruitful
understanding of religious phenomena. For example, in ordinary conversation
individuals do not so much *describe* their faith as *live* it through the social processes
of negotiation, conflict, rhetoric and everyday social communication. The rejection
of essentialism or foundationalism that lies at the heart of modern epistemology enables
this view. Emergence theory suggests that the understanding of any complex
phenomenon must be investigated at the level of the appearance of that phenomenon;
complex systems are not necessarily determined or predicted by their underlying
constituent parts. Phenomena occurring at one level of organisation are not always
explained by the theoretical model of the level below. We cannot assume faith
to be nothing but the cognitive and intra-psychic processes (nor genetic programming),
that undoubtedly underlie faith behaviours. An investigation of faith at a social,
performative and linguistic level can only enhance our understanding of it. Late
modern language theory since Wittgenstein now understands language as performative.
Words do not name concepts or thoughts but achieve understanding with others
through conversation. A substantial body of methodology under the general rubric
of discourse analysis is now available. This moves the study of speech from referential
and lexical activity within the mind, to a behavioural system of social interdependence.
It thus provides methods and conceptual tools for the analysis of speech
taken to be foundational for social achievement. This paper suggests that taking any
one of these approaches as a starting perspective is appropriate and indeed fruitful
for psychologists of religion in pursuit of their research programmes and it con-

cludes a faith so constructed might be every bit as robust and 'real' as its organic counterpart.

2) Dominic McCambridge
Spiritual but not religious: An historical and psychological approach to the phenomenon

This paper focuses on the distinction between religion and spirituality, and the relationship between the two, in the light of recent empirical research carried out by Hodge & McGrew (2006), using Hay (2000) to give a broader base from which to assess the phenomenon. This issue has been highlighted as a central concern in psychology of religion by Emmons & Paloutzian's in their (2003) review of developments within substantive areas of the psychology of religion.

The aim of the paper is to locate these research findings in a broader historical and phenomenological context by looking at three religious movements that emerged in North America during the 19th century, following on from the European Romantic movement, itself a reaction to the rationalism of the Age of Enlightenment. The three such movements were Swedenborgianism, Transcendentalism, and Mesmerism, which had a considerable influence on William James, his notion of Pragmatism and his definition of religion. He set the scene for a new understanding and an ever permeating definition of what it means to be religious. James's influence can be seen throughout the psychology of religion, but he has particular weight in this area. This paper forms a link, and argues for a progression in ideas through the writings of Gordon Allport (1950), expressed in his concept of the mature religious sentiment, and the development of the measure of the Religious Orientation Scale (Allport & Ross 1967), to the End, Quest and Means dimensions of Batson et al (1993). The "Quest" mode appears to be a precursor of the more contemporary concept of "spiritual, but not religious!" group Hay (2000).

The paper then concludes by interacting with Kenneth Pargament's (1999) article which addresses the question of whether the academic discipline of 'Psychology of Religion' should become 'Psychology of Religion and Spirituality.' In doing this it applies the Scandinavian perspective of Stifoss-Hanssen (1999), and the linguistic philosophy of Jacques Derrida's linguistic philosophy, and offers suggestions for possible areas of future research.

Session 5
Tuesday 25 August, 11.30-13.00 h.

Panel 20 (KF) – **Spirituality, religiousness and schizophrenia**
Pierre-Yves Brandt (chair)

Panel abstract
Religion, in the broadest sense including both spirituality (concern with the transcendent, addressing the ultimate questions about life's meaning) and religiousness (specific behavioural, social, doctrinal and denominational characteristics) is a resource for finding meaning and hope in suffering, and it has been identified as a key component of the process of psychological recovery in schizophrenia. Research has showed that religious commitment helps schizophrenic outpatients to cope with their illness. Positive religious coping reduced the severity of symptoms by decreasing distress, anxiety and maladjusted behaviours (suicidal attempts) associated with those symptoms. Positive religious coping also may affect social adaptation, act upon the use of toxic substances and enhance adherence to treatment. Treatment representation (i.e. explanatory models frequently involving a spiritual component) has been found to influence treatment adherence. This warrants considering patients' representations in their care.

The first paper (Brandt et al.) presents the performance of a spiritual assessment on a Swiss cohort of 115 outpatients. This follow-up study after 3 years discusses how religiousness changes over time. Spiritual assessment of patients with schizophrenia brought issues likely to be involved in clinical care, such as identity crisis, spiritual struggle or work on illness representation (explanatory model). The second paper (Huguelet et al.) presents the results of a study of another sample of 80 psychotic outpatients, some of them undergoing a spiritual assessment. This research performed in naturalistic setting shows that the psychiatrists who did this assessment were not much at ease with this topic, despite a specific training. Supervision conducted with the clinicians helps to better understand how religious coping could be integrated in therapeutic interventions. The third paper (Mohr) explores delusion with religious content. Patients suffering from schizophrenia often don't speak about spirituality or religion. They fear to be stigmatized. The results presented in the paper bring a different light on this question.

The importance of religion for schizophrenic patients and its clinical significance for care is a phenomenon poorly known by the clinicians and still warranting to be studied. Religion could be a key component in the process of recovery for many psychotic patients. In spite of the strong involvement of patients into spirituality, clinicians often neglect this topic in their daily practice. Research in this field can help us to integrate religious and spiritual issues in psychiatric education and training and to define psychotherapeutic interventions.

1) Pierre-Yves Brandt, Philippe Huguelet, Sylvia Mohr & Christiane Gi[...]lièron

Spirituality and religiousness as a predictive factor in schizophrenia

Spirituality and religiousness have been shown to be highly prevalent in patien[t]s with schizophrenia. In this context, we wanted to ask whether religion improves pa[...]tient outcomes. This study assesses the predictive value of spirituality and religiou[s]ness in a 3-year follow-up of patients with schizophrenia or schizo-affective diso[r]der.

From an initial cohort of 115 outpatients, 80% participated in the follow-u[p] study. Symptoms, social adaptation, quality of life, self-esteem, medication adher[...]ence and hospitalization rates were used as outcome measures. Salient positive reli[...]gious coping at baseline was predictive of fewer symptoms and better social func[...]tioning, quality of life and self-esteem after three years, even after controlling f[or] baseline status. Salient negative religious coping at baseline was correlated with in[...]creased symptoms and lower social functioning, quality of life and self-esteem a[t] follow-up. However, these findings did not persist after controlling for baselin[e] status. Religion was stable over time for 63% patients. Change in spirituality and/o[r] religiousness was not associated with social or clinical status, but with reduced sub[...]jective quality of life and self-esteem. Qualitative analyses showed that thos[e] changes express the struggles the patients have and suggest that religious issue[s] need to be discussed in clinical settings.

This study suggests that religion is a predictive factor of the outcome of pa[...]tients with schizophrenia or schizo-affective disorder. This result is consistent wit[h] the idea that religion may facilitate recovery by instilling hope, purpose and mean[...]ing in life, and provide resources for coping with symptoms. The fact that positiv[e] religious coping should not be taken for granted and that, in some cases, negativ[e] religious coping predicts increased suffering warrants clinical attention.

2) Philippe Huguelet, Sylvia Mohr & Pierre-Yves Brandt
Spiritual and religious coping in schizophrenia: Clinical implications

In a quantitative and qualitative research, we studied the role of religion/spiritualit[y] as a coping mechanism among 236 patients with psychotic disorders in Genev[a] (Switzerland) and in Québec (Canada). Religion was used as a positive way of cop[...]ing in 79% of subjects and as a negative way of coping in 16% of patients. Als[o] more than half of the patients had representations of their illness and treatment (i.[e.] explanatory models) directly influenced by their religious convictions, positively i[n] 31% (test sent by God to put them on the right path, a gift from God or of God'[s] plan) and negatively in 26% (punishment of God, the devil, or possession). Thus i[t] appears that religion can 1) help patients, in the sense of coping and recovery, an[d] 2) influence their adhesion to treatment. But how can we integrate these importan[t] issues in our care?

We will present results from the study of a new sample of 80 psychotic outpa[...]tients randomized into two groups, one of those undergoing a spiritual assessmen[t]

(SA) with their own psychiatrist. The group with SA was examined with respect to 1) acceptance of the spiritual assessment, 2) spiritual experiences/ practices/beliefs, and 3) what arises in terms of a) potential problems and b) specific interventions. The 3 month outcome of this group was compared to the control group with regard to patients' compliance and satisfaction with care.

Qualitative analysis shows that all patients accepted well the SA. Areas of po[...]tential intervention were 1) illness representation (i.e. to build a bridge between pa[...]tients' representation and medical considerations), 2) social skills (e.g. making con[...]tacts with religious community), 3) work on identity (religion/spirituality is often a key component of identity, which can be severely damaged because of psychosis), 4) spiritual struggle (which may be embedded into delusion with religious content), 5) liaison (e.g. addressing to chaplain or clergy) and 6) relational aspects (e.g. psy[...]chotherapeutical work on the investment on God as a paternal figure). Preliminary quantitative analyses after 3 months' outcome showed that patients' satisfaction with care was significantly better in the SA group. It appears that SA is likely to bring about important clinical issues in patients with chronic schizophrenia.

3) Sylvia Mohr
Delusions with religious content: Beyond stigmatization

Delusions with religious content have been associated with a poorer prognosis in patients with schizophrenia. Yet positive religious coping is frequent among this population. The aim of this study is to disentangle religious delusions from healthy spirituality and religiousness, in order to allow a better assessment of this issue.
Methods:

Two hundred and thirty-six outpatients were randomly selected for a quantita[...]tive and qualitative evaluation about religious coping. Patients with delusions with religious content (n=38, 16%), patients with other sorts of delusions (n= 85,36%) and patients without persistent positive symptoms (n=113,48%) were compared with respect to clinical and religious aspects.

Patients with delusions with religious content did not have a more severe clinical status, as compared to other deluded patients, but they were less likely to adhere to psychiatric treatment. The themes of the delusions were persecution (by malevolent spiritual entities), influence (in the control of spiritual entities) and self-significance (delusions of sin/guilt or grandiose delusions). Both groups of deluded patients put more importance on religion than other patients, but patients with delu[...]sions with religious content received less support from religious communities. Yet for almost half the group, religious coping helped to lessen their levels of conviction in, distress from and preoccupation with their delusions.

A careful assessment of religion in psychosis shows that patients with delu[...]sions with religious content 1) can feature positive religious coping and 2) are less likely to accept treatment and benefit from the help of religious communities, de[...]spite being more religious than other patients.

Panel 21 (HS 28) – Religious/spiritual well-being and addiction: Current research, results and perspectives
Human-Friedrich Unterrainer (chair)

Panel abstract

In recent years there has been a variety of research work done in the field of empirical psychology of religion concerning the role of religiosity/spirituality in regard to mental health and mental illness. Related studies from the addiction area can also occasionally be found. The precise nature of relationship between religiousness/spirituality and certain types of mental illnesses often remains unclear (e.g. depressive disorders, Smith et al. 2003), nevertheless quite clear and promising results can be found in the addiction field (Geppert et al. 2007; Kendler et al. 2003). It is worth noting that Gorsuch (1984) lists the addiction area as one of the four most important areas of work for the field of the empirical psychology of religion in the future (Nielsen 1995). The well-known Alcoholics Anonymous organization, a group which explicitly takes a "higher power" into account, promotes a religious/spiritual component in their therapy method for addicted patients (Galante 2007; Unterrainer 2006). The findings of our own research work, based on the results of recent studies, will first be presented. Following there will be an introduction of a specifically developed multi-dimensional instrument for religious/spiritual well-being (MI-RSWB 48; Unterrainer 2007; Unterrainer et al. 2009) and a presentation of several studies concerning religious/spiritual well-being in the context of multiple dimensions of personality and psychopathological parameters among addicts in comparison to other patient samples and healthy controls (Bayer 2008; Unterrainer 2008). Based on the results of the work introduced, a discussion should be possible regarding the possibilities for and limitations on the integration of a religious/spiritual component into in-patient addiction treatment programs.

1) Human-Friedrich Unterrainer, Helmut Huber, Karl Heinz Ladenhauf, Sandra Wallner & Peter Liebmann
The Multidimensional Inventory for Religious/Spiritual Well-Being (MI-RSWB 48): A recently developed scale applicable to addiction research and other fields

The concept of religious/spiritual well-being was developed via an interdisciplinary approach combining pastoral theology, pastoral psychology and clinical psychology. In the context of Antonovsky's model of salutogenesis, one of the main aims of this research project concerning the role of religiosity/spirituality in the processes of health and disease was the construction of a multidimensional questionnaire to measure religious/spiritual well-being based on a new theoretical concept. The concept was developed taking into account the results of recent literature in the field of the empirical psychology of religion, the personal experience of various professionals working in hospitals and the views of experts in the field. The original theoretical model was built on the some primary basic

assumptions; i.e. two distinct levels of perception exist, the immanent and the transcendent, which are further expressed in five different dimensions: "hope", "forgiveness", "rituals and symbols", "experiences of sense and meaning", "acceptance of death and dying". In other words, this new model involves an extension of the bio-psycho-social model to include a religious-spiritual dimension.

Items for each of these five dimensions were constructed. In the first part the inventory was tested using a sample of 200 students and in a second part the inventory was validated using a sample from the general Austrian population (N=263). In a third step the questionnaire was given to different patient groups (N=241); 60 addiction patients were compared to 100 general medical inpatients and 81 breast cancer patients. For the first two parts, factor and item analysis procedures were used in test construction. For part three analysis of variance (GLM multivariate), correlation and regression analysis were conducted to evaluate the data.

It was possible to confirm the basic assumptions of the theoretical model with empirical data – this initial work resulted in a temporary final version of the Multidimensional Inventory of Religious/Spiritual Well-Being. The MI-RSWB 48 showed promise as a useful multidimensional alternative to other concepts for measure spiritual well-being. The main hypotheses concerning the positive relationship between religiosity/spirituality and mental health were also confirmed as well as the postulated positive relationship with adequate coping strategies. Addiction patients showed a lower amount of religious/spiritual well-being in combination with lower scores in other parameters of psychological well-being when compared to general medical patient groups and healthy controls.

2) Konstanze Bayer, Sandra Wallner, Karl Heinz Ladenhauf, Peter Liebmann & Human-Friedrich Unterrainer
The role of immanent and transcendent hope in addiction therapy – hope as an antagonist

Various disciplines describe hope generally as an essential aspect of being human from birth to death. Hope can take the form of longing and significantly motivate one to adopt a different path in life and it also might serve as part of one's coping strategy in the therapy process. The study's focus was on the concept of hope concerning the immanent and transcendent area of perception. Immanent and transcendent hope should be connected to different parameters of mental health and illness. In which way do addiction patients differ from healthy controls concerning various indicators of bio-psycho-socio-spiritual well-being? Is there a relevant relationship between "hope" and symptoms of "depression", "suicidality", "aggressiveness", "anxiety" or the achievement of a "therapy goal"? Is it possible to find any relevant changes in the parameters of psychological well-being between the beginning of the treatment (the first measuring point) and six weeks later (the second measuring point)?

The male sample of addicts (N=60) was divided into groups of alcoholics (N=20), polytoxicomanics (N=20) and patients with an additional co-morbid psychiatric disorder (N=20). There also was a sample of students (N=20) for compari-

son. The following instruments were used: the Multidimensional Inventory for Reli-
gious/Spiritual Well-Being (MI-RSWB 48), the Hopelessness-Scale (H-Scale), the
Beck Depression Inventory (BDI), a suicidality questionnaire (FBS), the Brief
Symptom Inventory (BSI) and a questionnaire for factors of aggressiveness (FAF).
Additionally an external criterion for the monitoring of therapeutic success was used
to show differences between the groups.

There were negative correlations found between "immanent hope" and "hope-
lessness", "depressiveness", "suicidality", "self-aggression" and "anxiety". In con-
trast positive correlations were measured between "hopelessness" and "depressive-
ness" In addition "suicidality" was shown to be in close relationship with "self-
aggression" and "spontaneous aggression". Religious-spiritual well-being was
found to be negatively correlated with "hopelessness" but not with "depressiveness"
and "suicidality". Relevant differences between the groups showed up for the fol-
lowing parameters: "depressiveness", "suicidality", "self-aggression", "spontaneous
aggression" and "anxiety", but there were no differences in "immanent hope",
"transcendent hope" and "hopelessness". Addicts showed a higher amount of "de-
pressiveness" and "self aggression" as well as "suicidality" and "anxiety" when
compared to healthy controls. There were no changes found concerning the main
variables between the first and the second measuring points. The setting of a "thera-
peutic goal" did not provide any additional information.

The main hypothesis could generally be confirmed; i.e. that hope is a funda-
mental aspect of life and that there is a mutual relationship between "hope", "reli-
gious-spiritual well-being" and various parameters of personality. "Immanent hope"
should play a central role in the treatment of addiction, superficially because of the
high negative correlation to pathopsychological variables like "hopelessness", "de-
pressiveness", "suicidality", "self-aggression", "spontaneous aggression" and "anxi-
ety". It wasn't possible to measure changes in "hope" during the first six weeks of
treatment. Perhaps hope could be better perceived as a more global positive orienta-
tion towards the future which might include immanent and transcendent areas of
perception. A hope oriented approach as part of a religious-spiritual intervention
programme might be an important additional intervention to enhance drug therapy
outcomes.

3) Nina Lackner, Konstanze Bayer, Karl Heinz Ladenhauf, Sandra Wallner,
Peter Liebmann & Human-Friedrich Unterrainer
*Religious/spiritual well-being and locus of control among addicts taking
part in long-term therapy*

The primary objective was to determine whether religious/spiritual well-being
shows a relevant association with Rotter's concept of locus of control (LOC) among
a sample of well characterized addiction patients involved in long term therapy. The
internal-external locus of control should be taken as a multidimensional construct
and concerns expectancies of control, as they may relate to adjustment and clinical
improvement. There is some empirical evidence that clinical populations perceive
more control by "powerful others" and "chance" than healthy controls. It also has

been demonstrated that addicts perceive less personal control and thus in our study
they should have a higher level of external locus of control. It is hypothesized that
addiction clients with a high religious/spiritual well-being should show notably
more external attributions and place their locus of control more in "God" than in
"luck". The second aim of the study was to compare "locus of control", "spiritual-
ity/religiosity" and "treatment motivation" in two groups of addicts: polydrug users
and alcoholics.

63 male addicts (33 polytoxicomanics, 30 alcoholics) were tested with a ques-
tionnaire to determine locus of control (IPC), the Multidimensional Inventory for
Religious/Spiritual Well-Being (MI-RSWB 48) and a questionnaire for psychother-
apy motivation (FPTM-23). Additionally socio-demographic and anamnetic data
were collected. Data were evaluated by conducting correlation/regression analysis.
General linear model multivariate was used for group comparison.

Findings demonstrate that individuals suffering from substance dependence
show more external attributions than the general populace. There was a positive as-
sociation found between general religiosity/spirituality and external control orienta-
tion. The group of polytoxicomanics showed higher scores in internal locus of con-
trol than the alcoholics. Polytoxicomanics and alcoholics did not differ in the other
examined variables. Results suggest that general religiosity is strongly associated
with external locus of control. There was also a relevant correlation between treat-
ment motivation, on the one hand with hope transcendent ($r=.42$), and on the other
hand with external locus of control (P-scale: $r=.26$; C-scale: $r=.32$). These findings
indicate the important impact of spirituality/religiosity in regard to perceived control
in addicts, treatment motivation and treatment outcome.

Panel 22 (HS 30) – **Identifying acculturation challenges and reli-
gion's psycho-social role(s) in shaping family and marriage percep-
tions, values, and strategies for minority populations in Europe**
Valerie DeMarinis (chair)

Panel abstract
This panel draws from the research results of three very different empirical studies
related to acculturation challenges and the investigation of religion's psychosocial
role or roles in shaping family and marriage perceptions, values, and strategies
taking place in Europe today, with special emphasis on Sweden and Poland. The
individual papers identify three minority populations. In the Swedish context the
paper by Cetrez focuses on family members in the Assyrian minority culture,
against the background of Assyrians in other European countries. Also in the
Swedish cultural context, DeMarinis' paper examines a population of recent Muslim
immigrants. In the paper by Grzymała-Moszczyńska, the central focus is on the
minority population of Polish women who are in intercultural marriages with
spouses from Muslim countries, and in comparison to a group with spouses from the
Czech Republic.
There are four important points that underlie the formation of this panel. First,

there is a common focus on investigating the acculturation challenges surroundin[...]
the topic of family and marriage perceptions, values, and strategies in each of the[...]
populations, including the shared goal of contributing to empirical research in th[...]
acculturation studies area. Second, there is a common interest in deepening o[...]
understanding of the role or roles that religion and religious experience play in a[...]
of themselves or in combination with other factors in creating, exasperating, and/[...]
transforming these acculturation challenges. Third, there is a common goal [...]
testing the adequacy of existing theoretical and methodological models f[...]
understanding and addressing the challenges of acculturation. And finally, there i[...]
common commitment to identifying specific host country policy and progra[...]
recommendations arising from the research results. These four points will [...]
addressed in each of the papers as well as collectively in the time provided f[...]
discussion.

1) Valerie DeMarinis
A psychosocial analysis of religio-cultural factors in the shaping of ind[...] vidual, family, and relationship perceptions and values for Muslim me[...] of immigrant background now living in Sweden

A central area of recent attention in the European Union in general and in Sweden [...]
particular is the identification of how migration and integration processes can [...]
improved in order to minimize problems associated with acculturation, especial[...]
acculturation of individuals and families representing minority ethnic and religio[...]
groups. At the level of the local municipality, EU funding within Sweden has be[...]
provided to projects aimed at generating information on the nature of these pro[...]
lems, with special attention to challenges raised by the clash between individual a[...]
collective value systems. Within the municipality of Uppsala, a focus group pil[...]
study has been conducted on this topic with eight different groups.

The aim of this paper is to present and discuss the results of the psychosoci[...]
analysis of the interview material of the three groups including Muslim men (ap[...]
20 participants). All of the men have permanent residence or citizenship in Swede[...]
Although their time in Sweden varies to some degree, as do their original hom[...]
lands, they are all classified as being within the first phase of the integration proce[...]
within the Swedish context. The theoretical analytical framework builds on t[...]
worldview acculturation work of cultural psychologist Koltko-Rivicra, as well [...]
from Kirmayer in transcultural psychiatry.

Of special interest here is a multi-level mapping of religio-cultural factors th[...]
inform perceptual- and value constructions relating to the concepts of: individu[...]
family, and relationships for these men in their new cultural context. Analysis [...]
these concepts takes place within a larger analysis of their interview material th[...]
encompasses a wide range of value areas, which parallels those found in the Wo[...]
Values Survey (WVS). The interview material of these participants is analyz[...]
against the background of the material from the ethnic-Swedish focus groups th[...]
also participated in the study. In addition, the Swedish country profile study of t[...]

WVS as well as the available country profiles of their homelands will be included in the analysis.

Preliminary analysis, which includes both qualitative and quantitative phases of analysis, reveals an initial confirmation of two of the study's working hypotheses: 1. that the Muslim men would report a sense of general dis-ease between their conceptions of individual, family, and relationship perceptions and values from what they understood to be Swedish secular, cultural perceptions and values; and 2. that religio-cultural factors are prominent in this sensing of dis-ease. However, even in this small pilot study it is interesting to note variations in perceptions, as well as the role of experience and of perceived discrimination in the shaping of these variations. In addition, evaluations of secularism, religious freedom, and access to power in the new cultural context are important factors in influencing the perceptions and values studied here.

2) Halina Grzymała-Moszczyńska
Role of religion in the acculturation of Polish women in intercultural marriages

From a theoretical perspective intercultural marriage represents the closest possible encounter of cultures at the individual level. At the same time this is particularly difficult and presents a potentially conflict-laden encounter in which cultural differences are appearing in everyday functioning. Problematic aspects of such a marriage are particularly evident when it comes to differences based in the religious convictions of both partners. However, it is important not to overestimate the role of religion, but to compare the scope of difficulties created by religious differences and by differences arising from the cultural backgrounds of the couple.

In order to answer the question concerning the role of religion in intercultural marriages, a comparison will be done between marriages of Polish women with Muslim men (coming from Egypt, Syria, Iraq, and Arab Emirates) and with men coming from the neighboring country of the Czech Republic. Each of the groups consists of 20 female subjects. Grounded theory serves as a theoretical tool for analyzing the interview data. Comparison of both subgroups allows for finding the relative importance of religion among factors which contribute to marital harmony or discord in intercultural marriages. Initial findings point to the fact that other problems these relationships face include: differences in values; sex role expectations; fear of abandonment by family, friends, spouse; and, economic differences in provisions for legal property rights. Successful couples are those able to understand and accept: that cultural roots go deep; that people do not change easily or quickly; that they are able to keep communication channels open with respect to discussing which traditions they want to carry on as a couple and with their children; and, that they are able to understand why it is difficult to let go of a tradition or expectations. Religion appears to be a factor of lesser discord as compared to gender role differences in Polish –Muslim couples. In Polish-Czech couples it is not so much religion in its meaning-making role that creates a problem, as much as it is different celebratory traditions surrounding the experiencing of Christmas, Easter, and important

rites of passage. Almost all of the Czech husbands in the study are atheists and thereby do not attribute much importance to keeping traditions with religious connotations while their Polish wives definitely do.

A separate analysis is conducted in order to find out which acculturation strategies are pursued by the women in these different cultural marriages. Berry's model will be critically evaluated in the perspective of field results.

3) Önver Cetrez
Acculturation and religion in values relating to marriage among Assyrian families in different European countries

The World Values Survey (WVS) studies present data for family values, such as marriage. These results can be analysed by means of country, gender, education, and several other independent variables.

The WVS results from Sweden, Germany, The Netherlands, and Belgium, conducted in 1999, show that for more than half of the respondents shared religious belief is not very important for a successful marriage (more so among males than females, and more so among Dutch respondents, while least so among Swedish respondents). Same ethnic background (data only available for The Netherlands) is also for the majority of the respondents not very important for a successful marriage (more so among males than females). On the question whether a marriage or a long-term relationship is necessary to be happy, less than half agree or agree strongly (more so among males than females, and more so among German respondents and least so among Dutch respondents).

Though these studies are conducted in more than 90 countries and the samples are nationally representative, one limitation of these studies is their lack of within- and cross-national comparison of specific ethnic and religious immigrant minorities. Thus, the aim of this study is the administration of a values survey, informed by the WVS, that includes a face to face questionnaire interview conducted among Assyrian families in Sweden, Germany, Belgium, and The Netherlands, present results of values and practices related to religiosity, ethnicity, and marriage, along the independent variables of gender, age, and country. The study is to be conducted during the spring of 2009, with 950 individuals, age 18 and older, and in these four different countries.

Based on previous studies among Assyrians (including Cetrez 2005), a preliminary hypothesis is that gender and age will have significant effects with respect to held values on marriage. Though no previous studies have focused on country differences, this is also hypothesized to have a significant effect, as the societal context for the above countries may play an important role in value construction and maintenance among the immigrant minorities.

Panel 23 (HS 31) – Psychoanalytic perspectives

1) Gerhard Burda
Between heaven and earth: Religion, psyche, media

At present the trend is predominant either to completely repress the psyche under the dominance of science or to captivate it directly by means of pictogrammic procedures to an extend never given before. As the "unit of cognitive, emotional and affective conditions and achievements" psyche is seen as a "physical condition, whose laws are not yet sufficiently known" (Roth) but bound to brain structures and processes. Phrasings like these are on one hand reminiscent of the archaic unavailability and on the other hand of the later appearing integration of diverse centres of excitability in an inner and relatively autonomous and self-reflective unit called psyche. The extension of the central nervous system (McLuhan) claimed on the basis of digital technologies into the globalism of a world connecting network seems to be a further indication of ancient ideas of the soul that re-appear in new clothes. Now it is no longer the so-called "soul of the world" guaranteeing meaning making and organized cosmos, but the world connecting ICT-network, in which all medias converge. It turns out that there too disseminative (messages are directed to anonymous receivers) and delocutive (acts of communication can be independent of intentionality and conscious expression) processes play an important role as well as the urge to act out affects and intensities. This again reminds us of archaic ideas regarding the soul.

Against this background it should be demonstrated that psyche – now as the "subject" of psychoanalysis – can be seen as a medium, i.e. a self-different, sense generating, intermedial process of transmission, where all phenomena "between heaven and earth" own a psychoid status. Furthermore it should be asked, what can be deducted concerning religion and the religious from the above said.

2) Georgina Falco
Faith: A challenge for psychoanalytic therapy

According to a consolidated positivist point of view in psychoanalysis, faith and religious practice have long been considered as no less than a symptom. In other words, they were seen in adult life as a vestigial and immature relic which should be dealt with. A hundred years have passed and science and psychoanalytical theory have gone through an explosive evolution. The ideological foundations of positivism have been shaken, as many other certainties. Nowadays, psychotherapy clearly does not take into account religious feelings. This attitude, that at first instance seems very respectful, generally ends up smuggling in the idea that faith and religion have no real place in psychic organisation. As a consequence, the psychoanalyst devaluates the meaning of the patient's faith.

The purpose of this paper is to present a way of understanding the psychotherapeutic process and to share some thoughts about the early evolution of the mind in order to be able to consider faith and religion and to promote through the

therapy their integration into the new mature personality of the patient. From a theoretical point of view, I leave from the theories of Wilfred Bion and Donald Meltzer, and their views on the origins of the capacity of "thinking thoughts" in the new born. Mind is shaped in a dreaming mood (*rêverie*) that puts together the feelings of the infant, like fear, anger and discomfort, and the capacity of the mother to introject them and to give them back changed to fully significant new feelings. Together with these meanings, the mother is also transmitting the functions ("alpha functions") necessary to process all the primitive feelings ("beta elements"). I strongly believe that faith is one of these "alpha functions".

From a practical point of view, my clinical practice is based on Antonino Ferro's concept of "field", an area created by the merging of analyst's and patient's minds. Ferro thinks that this area re-creates the patient's emotional distresses. This common area enables the therapist to work through emotions and significances to steer them toward a fuller integration.

Since a great part of the psychotherapeutic work is to reshape the thinking capacity and to give meaning to feelings, a fully accepting attitude in the "field" helps the patient re-introject the capacity of having faith. This will be "true faith" that has a meaning in the relationship with the inner world, and that can be a resource full of significance for the individual development.

3) Herman Westerink
Freudian psychoanalysis and its reception in theology: Past controversies and future challenges

That Freudian psychoanalysis is one of the grand theories on the human psyche in interaction with religion that had major impact on the psychology of religion is undisputed. The status and significance of psychoanalysis in psychology of religion however has always been a controversial and debated issue. In current psychology of religion psychoanalysis, but also other grand theories, seem to be receding in importance, despite the fact that both quantitative empirical and hermeneutical/narrative approaches need and use larger theoretical frameworks, including anthropological and philosophical premises, to interpret their data. In these premises – seldom reflected upon in literature – the influence and relevance of Freudian psychoanalysis is most clear: either psychoanalysis provides for the premises or – more often – these premises and anthropological theories can be regarded in critical opposition to Freudian psychoanalysis. This seems to be the case in, for example, self-psychological or developmental theories and concepts.

In this paper some relevant past controversies in the psychology of religion concerning Freudian psychoanalysis will be discussed, in order to show that key aspects of Freudian thought were neglected in the process of dealing with Freudian critique of religion and the critique of the modern subject. Most importantly this concerns differentiations in the sense of guilt (as Freud's focus of attention in writings on culture and religion), identity formation, perception of reality, the 'tragic' and conflictuous character of the psyche between body and culture, and the problem

of sublimation. From this analysis the current challenges for psychoanalysis in the psychology of religion will be elaborated upon.

Panel 24 (HS 32) – Spirituality, belief and mental health

1) Henndy Ginting
Spiritual maturity, anxiety and perceived pain

The spiritual development as a dynamic and existential process of finding meaning has several dimensions. It is the result of spiritual development (Fowler) as seen from an object relation theory perspective. Todd W. Hall and Keith J. Edwards (2002) called it a holistic model of spiritual maturity, which could be described in two primary dimensions: self-God relationship awareness (ARG) and quality of one's relationship with God (QRG). The QRG dimension consists of three hierarchical aspects: unstable, grandiose, and realistic acceptance. The unstable aspect represents an ambiguous and uncertain relationship with God. The grandiose display themselves as the centre and bigger than other in their relationship with God. While realistic acceptance refers to maturity in which one is able to accept disappointment as temporary and keep hoping in relationship with God. The ARG dimension means that the individual feels the presence and involvement of the transcendent subject in every aspect of his life. Hence, there are no boundaries between the individual and the God he trusts; also, this stage is marked by willingness to continually growing through personal communication with God. Anxiety, according to object relation theory, is a tension as the result of the perception that something that attached to the self as meaningful has been lost (Clair 1996). In the cases of heart disease patients anxiety is the result of individual perception about the lost of the most important part of the body, or the death threat (Shelly 1995). However, when an individual perceives an object as giving a feeling of security and when there is hope to be reconciled with the object, anxiety will be overcome. For an individual who perceives heart disease as punishment and as disappointment, will feel unprotected by the object - the anxiety will remain. According to the anxiety concept of Spielberger (1987), in the cases of heart disease patients the stimuli (heart disease symptoms) are experienced by the patients through internal appraisal process. The appraisal process itself is a dynamic process influenced by perception and cognitive feedback on the behaviour, internal stimuli (feeling, thinking, and needs), and perceived anxiety (A-trait). The evidence considered suggests that two sets of processes are involved in the experience of pain: one involving sensory information from the site of painful stimulation, the other involving emotional and cognitive processes. The gate control theory of pain proposed by Melzack (1965) describes that the degree of pain we experience is the result of different levels of activation in the nervous system and emotional and cognitive processes. Spiritual maturity influences the internal stimuli of an individual (feeling, thinking, and needs/drives). The perception of the relationship between the self and the object (God) affects these aspects of the personality. The development of the cognitive and the affective also contributes to

spiritual maturity (Fowler 1985). In other words, how an individual feels and thinks depends on how close a relationship with God is. Therefore, the appraisal process on external stimuli (the symptoms) combined with the ARG and QRG dimensions determine the occurrence of state anxiety. The appraisal process is also influenced by individual differences in perceiving anxiety (trait anxiety) and pain. According to object relation theory God is the ultimate object. When God is seen as the source of security, protection and dependence, the trait anxiety as motive will be controllable, and the perceived pain will be reduced. When the individual in his subjective experience perceives God as a disappointing object and as the source of punishment the trait anxiety is most likely increase. This dynamics will be easily understood when there are external stimuli such as heart disease exist, information about heart disease, pain, and comments of other about the illness.

2) Ali R. Rajaei, Mohamad H. Bayaze & Hamid Habibipour
Basic religious beliefs, general health and identity crisis in Iranian students: A survey on Religious Cognitive Emotional Theory (RCET)

The Religious Cognitive Emotional Theory (RCET) is a new form of cognitive theo-ry that uses basic religious beliefs and insights in psychology and psychotherapy. This theory was proposed by Rajaei (2008). According to RCET, psychologists and psychotherapists have to consider basic philosophical beliefs which meet the meaning of human's life. There are important questions about the self and existence in human mind that must be answered. For example, what is our reality? Where did existence come from? And etcetera. RCET framework also assumes that people in their lifespan find that things and events disagree with their desires and will. They are confronted with difficulties and unbearable events. Therefore they ask themselves why they must tolerate these terrifying disasters and finally die or see the death of loved ones. In this situation people may suffer from "identity crisis". They are aimless, diffused with the feeling of nihilism, despair and hopelessness in their lives. These persons have not any meaning in their lives. They avoid purposeful efforts and don't have any plan in their lives.

According to the RCET, humans without basic religious beliefs can not find the meaning of life. There are three groups of basic religious beliefs: concerning human being, existence and God. This set of basic religious beliefs influences thoughts on the self and interpretations of life events, and determines the mental health (feeling and behaviour) of people, These basic religious beliefs can be described as the psychological state in which one individual is convinced about the truth of a proposition. Religions are at the roots of these beliefs. In the RCET, these beliefs are divided into three groups: human beings, existence, and God. These beliefs can answer the essential questions about the self, others, world, God, and interactions between them. When people find the answers to essential questions, they will achieve a good and stable sense of hope, purpose and meaning of life, and interaction with existence and the acceptance of reality. These people live without any anxiety or depression.

The purpose of this study is to examine the relationship between basic religious beliefs, general health and identity crisis, according to the RCET. Through random selection, a sample of 440 students was chose from Islamic Azad University of Mashhad. The instruments were included Basic Religious Beliefs Questionnaire (BRBQ) (Rajaei; Bayaze & Habibipour 2008), General Health Questionnaire (GHQ- 28) (Goldberg 1977) and Identity Crisis Questionnaire (ICQ) (Rajaei; Bayaze & Habibipour 2008). The results show that general health symptoms (somatic symptoms, anxiety and sleep disorder, social dysfunction, depression symptoms) have a significant and negative relationship with basic religious beliefs to God (-0/144), basic religious beliefs to human beings (- 0/152), basic religious beliefs to existence (- 0/135) and basic religious beliefs totally (- 0/125). Also, identity crisis has a significant and negative relationship with basic religious beliefs concerning God (- 0/272) human being (- 0/258) and existence (- 0/327). These findings support the RCET, that is, the religious beliefs and insights can promote the mental health and help people to gain meaning of life and reduce their identity crisis.

3) Shiva Khalili
Basic consideration on religion, psychology and mental health

Today at the first decade of 21st century we can realize the effects of religion, politics, culture and science in forming our worldview, life styles, living conditions and their interactions. Science, religion and cultures have tried on their own ways to give answers to the questions such as human origin, individual or social development, meaning of normal human functioning or mental health. The interaction between the differences and similarities or overlaps in the viewpoints of each domain, which remains in mutual relationship with the dominating politics will certainly play a great role in this century. The paper briefly reviews the theistic and naturalistic frameworks of scientific investigations. The approaches from psychology and mental health towards religion and spirituality within the naturalistic modern sciences are explored.

Beside the tendency to show and collect the negative aspects of religion and religiosity in physicalistic anthropologies in modern sciences during the previous century, the last decades of the 20th century have shown an opposite tendency, that is, an effort to explain and collect data for positive effects of religion and religiosity. These efforts have led to a very controversial landscape, with an unclear theoretical framework, problems in methodology, bias in interpretations, inconsistencies in the research stages, ignorance in ethical consideration etc. The paper further explores some of the existing literature in this field and attempts to offer a primary classification of approaches that utilize religion and spirituality in their therapeutical or counselling settings, focusing on presumptions, scientific theories, goals and methods, possible consequences, as well as the conditions of the client(s) in the counselling or/and therapy setting (such as religious beliefs, meaning of life), problems related to religion and specific conditions (loss of a friend or member of family, sexual abuse, violence, aging, etc.). Since there are mainly 3 groups of secular, religious-oriented and theologically educated (clergies, pastors, rabbis, etc.) practitioners ac-

tive in the field, the challenges and ethical considerations of each group will be discussed. Further the necessity of developing specific ethical codes for using spiritual or religious element s in the counselling or/and therapeutic setting is stressed.

The paper suggests the processing of discrepancies between the existing naturalistic scientific theories and concepts and the theological presumptions, anthropologies as well as the specific socio-cultural features. While there is not a defined theoretical framework for the psychology of religion or the scientific study of religion in mental health sciences that is accepted by the scientific community a checklist is developed. Suggestions for research and therapeutic attempts in the interdisciplinary field of psychology, mental health and religion/spirituality are made.

Session 6
Tuesday 25 August, 14.30-16.30 h.

Panel 25 (KF) – Current directions in attachment and religion research
Pehr Granqvist (chair)

Panel abstract
Based on the idea that many people, and particularly religious believers, utilize God as an attachment-like figure, attachment theory has come to guide an emerging body of research in the psychology of religion for about two decades now. Many of the core theoretical proposals have been confirmed in empirical research, for example, concerning the motivational involvement of the attachment system in religious experience. Likewise, a number of studies have addressed the implications of individual differences in attachment for understanding corresponding, and sometimes compensating, individual differences in religion and spirituality.

With this panel, we hope to illustrate new directions that have recently been taken and new questions that have recently been asked in ongoing attachment and religion research. For example, how is attachment represented among individuals who have a principal attachment to God (i.e., for whom God is the most centrally important attachment figure in their adult lives)? Also, just as certain attachment-related traumatic events, such as experiences of loss and abuse, lead to a propensity to experience alterations in consciousness, may they also set the stage for altered states that are present in mystical experiences? Moreover, does membership in "New Religious Movements" (NRMs) affect the development of psychological well-being, and, if so, do such effects differ depending on whether the members experienced more or less sensitive care giving while growing up? Finally, it is well-established that patients who suffer from severe psychiatric disorders, such as schizophrenia, may use religious and spiritual coping to counteract the suffering experienced. However, do such patients' uses of religious and spiritual coping involve attachment themes, and what role do the patients' general states of mind with regard to attachment play?

Besides illustrating new directions, the panel has been set up so as to be able to pave the way for methodological advancements in attachment and religion research. The extant research literature often suffers from methodological shortcomings related to cross-sectional research designs, samples of convenience, and reliance on self-report questionnaire methodology. Thus, although there are exceptions in the literature, our ability to draw conclusions about process directions, to generalize extant findings to clearly defined populations, and to rule out various self-report biases is held back by these methodological shortcomings.

In this panel, two of the presentations report findings from studies based on prospective longitudinal research designs. One of these studies is particularly praiseworthy because it includes multiple prospective measurement points, as well as a retrospective one. In addition, three of the presentations utilize carefully se-

lected samples drawn from well defined populations that have hitherto not been systematically studied in attachment and religion research: Catholic priests and religious vs. matched comparisons; members of "New Religious Movements" (NRMs); and patients diagnosed with schizophrenia vs. non-psychiatric population comparisons. Finally, three of the presentations are based on studies utilizing an attachment assessment, the semi-structured Adult Attachment Interview, which has been extensively developmentally validated, partly because it does not take the content of self-reports at face value.

1) Rosalinda Cassibba, Pehr Granqvist, Alessandro Costantini & Sergio Gatto
Attachment and God representations among lay Catholics, priests, and religious: A matched comparison study based on the Adult Attachment Interview

Based on the idea that believers' perceived relationships with God develop from their attachment-related experiences with primary caregivers, we explored the quality of such experiences and their representations among individuals who differed in likelihood of experiencing a principal attachment to God. Using the Adult Attachment Interview (AAI), we compared attachment-related experiences and representations in a group of 30 Catholic priests and religious with a matched group of lay Catholics and with the worldwide normal AAI distribution. We found an overrepresentation of secure/autonomous states regarding attachment among those more likely to experience a principal attachment to God (i.e. the Catholic priests and religious) compared with the other groups and an under-representation of unresolved/disorganized states in the two religious groups compared with the worldwide normal distribution. Key findings also included links between secure/autonomous states regarding attachment and estimated experiences with loving/non-rejecting parents on the one hand and loving God imagery on the other. These results extend the literature on religion from an attachment perspective and support the idea that generalizing working models derived from attachment experiences with parents are reflected in believers' perceptions of God.

2) Pehr Granqvist
Disorganized attachment, absorption, and mystical experiences – Testing a mediational model

In this presentation, we link disorganized attachment with mystical experiences via a proposed mediator; the propensity to enter altered states of consciousness (absorption/dissociation). Utilizing a prospective longitudinal design ($N = 62$), an empirical test of the mediational model is provided. More specifically, we tested if unresolved/disorganized and Cannot Classify attachment, as identified via the Adult Attachment Interview at the first assessment point, predicted reports of mystical experiences three years later, and whether this link was mediated by absorption. Results supported the mediational model, both according to Baron and Kenny (1986)

criteria and a Sobel Z test. More conventional indices of religion, such as strength of theistic beliefs and degree of general religiousness, were not related to disorganized attachment or absorption. The discussion focuses on the general implications of the mediational model. We also argue that time is ripe for attachment researchers to address additional non-pathological sequelae of disorganized attachment and the related propensity to experience altered states of consciousness.

3) Sebastian Murken & Sussan Namini
Attachment history, turning to New Religious Movements, and development of well-being: A longitudinal study

The idea that the turn to religion can result from a search for a stable, close relationship with the divine is certainly not new. However, it has gained theoretical and practical relevance since attachment and religion researchers have further elaborated the idea and formulated the compensation hypothesis as one developmental pathway to religion (cf. Granqvist & Kirkpatrick 2008). It postulates that God can be a "perfect" substitute attachment figure, to whom a person with an insecure attachment history may turn to derive a sense of security despite earlier unsatisfactory experiences, especially when in need to regulate emotional distress. In line with the compensation hypothesis, empirical studies indicate that sudden religious conversions are associated with insecure attachment histories and preceding crises. Moreover, increases in religiousness among individuals with insecure attachment histories are typically precipitated by significant emotional turmoil. It has even been hypothesized that some individuals may "earn" a certain degree of attachment security from their surrogate relationship with God. Attachment to God has been found to correlate with favourable psychological outcomes. Likewise, research on religious conversion indicates that turning to religion and God leads to an increase in well-being.

Thus, in our German research project on self-chosen membership in new religious movements (NRMs), we hypothesized that individuals with an insecure attachment history (measured with Hazan's 1990 prototypes) were in greater need of distress regulation when they got involved with the group – indicated by retrospectively assessed life-satisfaction and happiness in the year before first closer contact with the NRM – than persons with a secure attachment history. Moreover, we explored how well-being developed and whether differences remained after contact with the group. The design of the study was thus also longitudinal with four prospective measurement points (t1 to t4) over three years besides the retrospective assessments already described. Each study participant (N at t1 = 71) was in contact with Jehovah's Witnesses, the New Apostolic Church, or a local Pentecostal Church, that is, one of three NRMs with a patriarchal structure and a belief system based on the notion of a personal father God. Results from ANOVAs (two factors: time and attachment history with mother/father, dependent variables: life satisfaction and happiness) yielded a main effect for time, i.e., an increase of well-being after contact with the group. In addition, for life satisfaction, a main effect for attachment history with father emerged. In order to further explore the simple main effects for early attachment to father (secure vs. insecure), t tests were conducted. Results showed that

individuals with an insecure early attachment to their fathers retrospectively reported significantly less happiness and life satisfaction in the year before first contact with the NRM than persons with a secure history. No such difference was present at t1, t2 or t3, indicating that religious involvement may have had a particularly beneficial effect in the initial years of involvement for individuals with an insecure attachment history. These findings supported the compensation hypothesis. However, at the last measurement point, participants reporting an insecure attachment history with father again scored lower on life satisfaction, showing that the early beneficial effect waned somewhat over time relative to those reporting a secure attachment history with father.

4) Isabelle Rieben
Attachment and spiritual coping in schizophrenia

In the context of a national collaboration between the universities of Lausanne and Geneva and the University Hospital of Geneva, our research group has recently studied schizophrenic outpatients and assessed whether and how religious commitment helps them to cope with their illness. We found a high prevalence of religious coping among patients suffering from psychosis. Positive religious coping was associated with lower severity of symptoms (i.e., lower distress, anxiety and maladjusted behaviours as suicidal attempts).

In view of these results, we decided to focus on the process of coping related to the patients' religiousness. Based on the former quantitative research analysis, it seems necessary to now investigate the data qualitatively. In order to better understand this phenomenon of spiritual coping, we aim to investigate the underlying psychological mechanisms by examining emotions and the cognitive representations related to spirituality/religiousness. Attachment theory will provide us the framework necessary for conceptualizing the role of social cognition, interpersonal experiences and regulation of affect in the development of both interpersonal functioning and psychological distress. We believe that attachment theory has the potential to describe the internal coherence of the process of coping through an emotional relationship to a spiritual object/figure, and its influence on positive and negative symptoms in schizophrenia. Besides, there is evidence of high levels of insecure attachment in individuals with schizophrenia in comparison with control groups. Linking the process of spiritual coping and attachment strategies of patients seems straightforward.

Twenty-four patients with schizophrenia or schizo-affective disorder will therefore be interviewed in order to assess any diagnostic co-morbidity, to assess symptomatology with the "Brief Psychiatric Rating Scale" to asses patient's states of mind regarding attachment (with the Adult Attachment Interview and coding method), and to explore their relationship to a spiritual figure as a form of spiritual coping (semi-structured interview). A similar procedure will be undertaken with a non-psychiatric matched comparison group of twenty-four adults.

Panel 26 (HS 28) – A mixed-method approach for investigating religious change. Methodological avenues and key results from the Bielefeld-Based Cross-Cultural Study on Deconversion
Heinz Streib (chair)

Panel abstract
This panel is not only a presentation and discussion of the results of the Bielefeld-Based Cross-Cultural Study on Deconversion - which has recently been published (*Deconversion. Qualitative and Quantitative Results from Cross-Cultural Research in Germany and the United States of America*, 2009) has been published recently. We will give a brief overview of the book and invite questions.

As special focus of this panel we would like to discuss our research design and invite response and further reflection on a mixed-method approach for the investigation of religious change in biographical perspective. Our research design has involved, on the one hand, a gathering of quantitative data on personality, psychological well-being and growth and on fundamentalist and authoritarian attitudes, while attending, on the other hand and primarily, to individual trajectories of religious change and (de-) conversion using narrative interviews and faith development interviews. Our presentations will not avoid, but address the open questions and problems which we have encountered during the research, and we will talk about the method development in the flux of our research.

1) Heinz Streib
The Bielefeld-Based Cross-Cultural Study on Deconversion: Overview on results and research design

The Bielefeld-Based Cross-Cultural Study on Deconversion has focused on deconversions from a variety of religious affiliations in the U.S.A. and Germany: from all kinds of religious traditions and organizations, including mainstream religious organizations and churches, as well as, new religious and fundamentalist groups. In the years from 2002 to 2005, a total of 1,197 research participants have been interviewed. The core of the study is almost one hundred deconversion narratives (50% from U.S.A. and 50% Germany). The aim of the research was the analysis of the variety of deconversion trajectories from a diverse spectrum of religious organizations in the U.S.A. and Germany - with special focus of personality traits, motivations, attitudes, psychological well-being and growth, biographical outcomes and transformation in terms of faith development. Thus, our questions included the following: What does deconversion mean in terms of biographical change? Is the outcome psychological growth, well-being and religious development? The question about the losses and the gains of deconversion in terms of religious development is of special interest. Does deconversion imply crisis? Was professional support needed?

The research design has included narrative interviews, faith development interviews and a questionnaire, thus a triangulation of qualitative and quantitative approaches. The deconverts (focus persons) have been selected according to the principle of maximal contrast (theoretic sampling). In order to profile the deconverts

over against the background of the milieus which they have left, it was our aim to interview a ten times higher number of intradition members The ideal type of a basic unit of research has included one deconvert plus 10 intradition members.

2) Ralph W. Hood
Questionnaire data in support of case studies? Distinctive aims and potentials for triangulation of quantitative and qualitative strategies

Our questionnaire has been administered to 130 deconverts (99 with and 31 without a narrative interview) and to 1,067 intradition members. The questionnaire included, besides demographics, questions for religious socialization and spiritual/religious self-identification, the following instruments: the Big Five personality scale (NEO-FFI), the Ryff Scale of Psychological Well-Being and Growth, the Religious Fundamentalism Scale and the Right-Wing Authoritarianism Scale. We have conducted a faith development interview with all deconverts, and also with almost 180 intradition members, thus with a total of 277 persons.

As characteristics and predictors of deconversion we have identified for both cultures: openness to experience (Big Five), autonomy and personal growth (Ryff Scale), low scores on the religious fundamentalism scale, and higher stages of faith development. As "downside" of deconversion, but only for deconverts in the German sample, we have signs of a (mild) crisis in regard to the relation to self (emotional stability, self-acceptance), others (positive relations with others, extraversion) and environmental mastery. Notwithstanding exceptions, we can however not deduce from this an extraordinary need for intervention for deconverts. A surprisingly high number of members of religious organizations (37% in the U.S. sample and 18.3% in the German sample), self-identify as being "more spiritual than religious". In the group of deconverts, the "more spiritual than religious" self-identifications double (to 63.6% in the U.S. sample and 36.5% BRD sample). The questionnaire data are very interesting in themselves; but what do they contribute to the understanding of the unique deconvert case?

3) Barbara Keller
From "qualitative" to "quantitative" and back: What is the surplus of combining computer-assisted coding and statistical analysis when we start with narrative interviews and faith development interviews?

The exploration of the varieties of deconversion processes suggested that research started with strategies traditionally called "qualitative": Sampling proceeded by looking for contrasts of deconversion experiences as narrated. It may open a new perspective, when we understand the methods used in this research as methods of co-construction with different referents and different degrees of standardization: The narrative interview, following a standardized invitation, is produced by interviewer and interviewee, the faith development interview also originates in a communication situation that develops between interviewer and interviewee, also involved, however, is the catalogue of questions, a structure to follow, tied to a research tradition.

During the research process characteristics of the narratives were quantified by computer-assisted coding and the data imported into the SPSS data base, adding to the scale scores. What is the surplus of such quantification of results which emerged from qualitative analysis?

4) Nina Azari (respondent)

Panel 27 (HS 30) – Spirituality and development

1) Coralie Buxant & Vassilis Saroglou
Why people turn to religion and spirituality? New questions and data on the functions of religion

How to explain, from a psychological perspective, why some people turn to religion today? What are their motives? This question is particularly important in the current context of secularized societies and religious market. There is substantial evidence in previous literature on psychology of religion to support the idea that attraction to religion occurs in the presence of pre-existing psychological vulnerabilities (socio-affective and cognitive). As introduction, this paper reviews the considerable cross-sectional, longitudinal, and experimental evidence in psychology of religion literature that shows religion as a refuge from a number of "negative" psychological experiences and emotions. Conversely, it has also been proposed that religious motives may be understood in terms of "self-realization" within, for instance, the humanistic tradition (Richardson 1985). In accord with the perspective of the hierarchy of needs from Maslow (1970), it has been proposed that religion and spirituality correspond to, and satisfy, not only deficiency needs (i.e. safety, esteem, love) but also self-actualization needs (Batson & Stocks 2004; see also Pargament & Park 1995).

In the present paper, several studies carried out in Belgium are presented. Among specific populations (New Religious Movements members and ex-members, converts to traditional religions, free-lance spiritual seekers, and atheists), a variety of measures were examined in the frame of these two paradigms (compensation needs vs. self-growth motives). Comparisons to scores from the general population on the same measures suggested a co-existence of these two kinds of motives. Moreover, interesting quantitative differences observed between populations studied could be interpreted in terms of correspondence between supply (people's motives) and offer (group's characteristics). In addition, an exploratory experimental study revealed an effect of positive emotions on spirituality level among participants who were exposed to videos eliciting these emotions.

The present paper aims to provide new and exploratory data re-considering the functions (compensation needs vs. self-growth motives) of contemporary religion/spirituality.

2) Anca Mustea & Oana Negru
Religious personal goals, motivation and spiritual experience in an Orthodox Christian Romanian sample

The research aimed at investigating the relations among religious orientation (motivation), religious personal goals of individuals and their daily religious experiences. Additionally, we analyzed the types of religious personal goals individuals conceptualize in an Orthodox Christian context.

Participants in our study were 99 students in theology and psychology, first and second year of study, from two universities in Arad, Romania; all participants had an Orthodox Christian religious affiliation. We used a mixed approach in analyzing religious motivation, through idiosyncratic personal religious goals and standardized appraisal of religious orientation. The procedure involved two phases. First, we presented a short description of personal goals and required participants to list eight goals they intended to attain in the next six months. After having completed this task they were asked to list three personal goals concerning the religious domain and rate each of these goals on five dimensions. Second, we used Allport and Ross's (1967) Religious Orientation Scale which was adapted by Gorsuch and Venable (2001) for all ages; participants filled in the "Age Universal" I-E Scale and the Daily Spiritual Experience Scale.

Results pointed out a significant relation among the number of religious goals students listed in the first phase and the measures of religious orientation and daily spiritual experience. We also found significant differences between students in theology and students in psychology regarding the number of religious goals, their daily spiritual experiences and religious orientation. Other significant differences were obtained between those involved in active religious practice and those that declared themselves as Orthodox Christians but did not engage in religious practices.

3) Pawel M. Socha
Dimensions of spiritual transformation

Years of considerations regarding the psychological grounds of religiousness and other spheres of mental processes have led to the conclusion that the core of spirituality is the internal transformation – within one's self image, and also within an image of reality outside that self. Such transformation takes place – more or less consciously – in relation to experience of one's existential situation. Its spectacular examples are death of beloved person or one's own death anxiety. These are situations with no solution, but they initiate the specific processes of coping. These processes employ the unique human cognitive abilities and on the other hand – cultural resources of skills and patterns; religions offer eschatological beliefs, while "leaving a footprint after death" can be a secular solution. A positive outcome of the transformation, or spiritual growth, appears in the radically changed shape of reality, as the profane turns into the sacred. For example, one's feeling of sacredness enhances significantly. This is however only one of the dimensions describing ones image of reality; several next dimensions exist as well. They all consist of different forms of

information codes (recognition, understanding), particularly the information which flows through an unconscious mind. In other words, spiritual growth is a process of better and better insight into the unconscious mental processes, of their "taming", of the development of self-consciousness, self-control, getting meaning.

Based on those assumptions, the empirical research has been carried out, in order to reveal the structure of evaluative dimensions, or the structure of individual systems of information coding employed in the understanding of external an internal reality. The brief report of the research results will be presented in the end of the paper.

4) Robert A. Rajagukguk
Spiritual development of Christian University Students in Indonesia

This study explored the spiritual development of Christian university students in Indonesia. This includes a description of general characteristics of spirituality of students who study at Christian universities and the comparison between high and low level of spiritual development of Christian students. The outcome of the study is a spiritually integrated model of a student counselling and developmental program in Christian universities in Indonesia.

The study was conducted in two phases: Phase 1 and Phase 2. The participants of Phase 1 were 199 (66 males and 133 females) first year and final year students, aged 18 to 22 (M=19.45; SD=1.74) from different ethnic and religious backgrounds; Phase 2 was composed of 12 Christian students with equal numbers of male and female selected from the participants of Phase 1. This study employed descriptive research design including survey and case study methods - questionnaire, in-depth interview, observation and note taking technique, existing document (e.g. student portfolio) as well as personality assessments were multiple tools of data gathering used.

Findings of Phase 1 indicate that generally, Indonesian students have a low level of spiritual development, which indicates that their values or belief system are dominated by external values, concrete operational thinking. Spirituality has not been internalized, which lead to an unclear purpose of life and planning of the future, and compulsory involvement in religious activities. The case studies in Phase 2 indicate that the lower level of spiritual development is characterized by inconsistence between the first two factors – cognitive and motivational factors – and the last two factors – behavioural and relational factors. These persons are also likely to have a more negative emotional factor. A spiritually integrated model of student counselling and development with the objectives, expected outcomes, and suggested activities is proposed as the outcome of the study.

Panel 28 (HS 31) – Religion, mental health and well-being

1) Eugene Newman Joseph, Jos Corveleyn, Hans De Witte & Patrick Luyten
The psychological phenomena of burnout and engagement in the Indian Catholic clergy: Are work-related, personal and religious factors related to clergy burnout and engagement

In this era of great transition and upheaval, priestly ministry is faced with many challenges. Priestly ministry is a fascinating undertaking, yet one that is arduous, open to misunderstanding and marginalization and to fatigue, challenge and isolation. To engage in the diverse areas of the apostolate requires specific virtues (dedication, mature spiritual life, and etcetera). Hence, the clergy offers a unique perspective on the burnout and engagement phenomena. This group is special because a call or a sense of mission drives them and they are unique because their mission is idealistic. Clergy burnout in general is thought to result from high ministerial demands and low resources, personal and religious factors and engagement is thought to result exclusively from the available resources, personal and religious factors. This study examines the prevalence of burnout and engagement in relation to the three factors mentioned above among the Indian Catholic Diocesan Clergy.

The ironic reality is that while some priests suffer from burnout, there are always some who do not. The questions that naturally arise are: How can some thrive while others fail, when all undergo the same type and duration of formation? Can we term those who thrive in their priestly life and ministry, as those who are engaged? Our study on the Indian clergy will analyze the following broad questions: Are the Indian Catholic diocesan priests vulnerable to burnout or are they engaged? What are the work-related, personal and religious antecedents and consequences that are related to burnout and engagement among priests in the Indian context? The present empirical study was conducted in Latin dioceses. Participants were 800 Roman Catholic diocesan clergy.

Regression analyses were performed on this sample of 511 priests. In line with the expectations, emotional exhaustion and depersonalization were negatively related with engagement. Ministerial resources were negatively related with burnout and positively related to engagement and ministerial demands were positively related to burnout and negatively related to engagement. Personal accomplishment was positively related to engagement. With regard to personal factors Neuroticism was positively related to emotional exhaustion and depersonalization and negatively to personal accomplishment and engagement. Extraversion, agreeableness and conscientiousness were negatively related to emotional exhaustion and depersonalization and positively to personal accomplishment and engagement. Two factors of unrealistic expectations were positively related to emotional exhaustion, depersonalization and personal accomplishment and negatively to engagement. With regard to religious factors priestly image, hours spent for various ministries and celibacy were negatively related to emotional exhaustion and depersonalization and positively related to personal accomplishment and engagement.

For those priests for whom actually being helpful turns out to be more difficult than they had anticipated with more demands and less resources, priestly ministry and even priestly life can become harsh, manifesting itself in a variety of ways ranging from exhaustion, cynicism, and reduced personal accomplishment. Those for whom resources are more available, eventually ministry becomes more engaging, fulfilling and meaningful. They are satisfied with what they do and expend their resources and energy with vigor, dedication and absorption. Hence it could be assumed that presence of high demands, low resources, neuroticism, unrealistic expectations, could lead to clergy burnout and presence of resources, extraversion, agreeableness, conscientiousness, priestly image, more hours spent for ministries and celibacy could lead to engagement.

2) Boon-Ooi Lee
The perceived helpfulness of spiritual healing from a cultural and psychological perspective

In contemporary societies spiritual healing is utilized alongside psychotherapy and biomedicine, which suggests that it may serve certain therapeutic functions beyond the reach of the modern health care system. The persistence and popularity of spiritual healing may imply its effectiveness in fulfilling its therapeutic functions. Therefore, instead of dismissing it as quackery, we should attempt to understand its process and outcome. If we find spiritual healing to be effective, we may employ its therapeutic concepts to enrich and culturally sensitize the practice of psychotherapy.

In this study, I focused on *dang-ki* that is a form of Chinese spiritual healing in Singapore. A *dang-ki* is a person who enters trance to be possessed by a helping deity offering aid to supplicants. I sought to understand whether it is helpful from the clients' perspective; and if it is helpful, why it is so. Using a structured questionnaire, I interviewed 21 clients at three *dang-ki* shrines in three phases: immediately before and after their healing sessions, and approximately one month later.

Results show that 12 clients presented physical health issues whilst 9 presented psychosocial issues. Eleven clients perceived the healing helpful and planned to follow all recommendations; 4 clients perceived the healing helpful but did not intend to follow all recommendations; 5 clients were uncertain of the healing effectiveness but believed that the results were not instant; and only 1 client considered the healing unhelpful. Thus, *dang-ki* was generally perceived as helpful.

The clients' perceived helpfulness is discussed from a cultural and psychological perspective. *Dang-ki* works probably because the healer is able to enact a mythic world consistent with the clients' belief systems, or to persuade the clients that their condition can be defined in terms of the given mythic world. The *dang-ki* attaches the clients' emotions to the transactional symbols particularized from the general myth, and then manipulates the symbols to emotionally transform the clients. For example, the most common healing symbols in *dang-ki* healing are words (e.g., advice, recommendations). Most clients perceive *dang-ki* helpful not because whether their symptoms have been resolved but because of the words and narratives that encompass these symptoms, and the ways in which they use these words to create new

meanings in life. These phrases are based on Taoist philosophy (e.g., "Do not think too much", "Take things easy", "Let nature take its course"), and Confucianism (e.g., "Learn to maintain a harmonious relationship with others"), which are culturally meaningful to the clients. Other culture-specific healing symbols include *fu* (talismans), physical manipulation (acupuncture, massage), herbs, and rituals.

From a psychological perspective, the client's perceived helpfulness may be mediated by some mechanisms such as a positive therapeutic relationship, expectancy faith, and hope. *Dang-ki* may also help to enhance the clients' sense of perceived control. Past research has shown that stress reduces people's sense of control that in turn increases their frustration, and motivates them to regain their sense of control. One way to restore this sense of control is to resort to religious helps. *Dang-ki* provides clients with explanations and meanings to their problems that may be inexplicable from a secular perspective (e.g., the fate of contracting certain diseases, and unresolved interpersonal conflicts). Consequently, their situations become more meaningful, predictable and controllable. In fact, clients report various positive experiences in terms of body sensations, thoughts and emotions after the healing even though their problems still persist (e.g., medical and psychosocial). These experiences restore their psychosocial functioning and sense of control, which in turn reinforce them to continuously consult the *dang-ki*.

3) Dariusz Krok
The impact of religious meaning system on well-being in the context of psychosocial mediators

The existence of links between religion and well-being appear to be decisively established, but less is known about how various aspects of religiousness influence well-being and what psychosocial resources are responsible for their mediating effects. In recent years, researchers have become widely interested in analyzing religion as a meaning system (Park 2005, 2007; Silberman 2005). Meaning systems consist of cognitive, motivational, and affective components which are represented by global beliefs, goals and sense of meaning. The concept of a meaning system can be a useful methodological tool to conceptualize and investigate the multidimensional impact of religiousness on well-being. The main reason is that religious systems provide individuals with an integrated set of beliefs, goals and meanings which can be used in dealing with personal situations and problems.

Drawing on previous theoretical findings religious meaning system was defined as an idiosyncratic system of concepts related to the sacred and having references to self, other people and relations with the world. In order to measure the concept we devised Religious Meaning System Questionnaire which consists of three dimensions: orientation, motivation, and meaning of life. They describe the influence of religion on human life as multifaceted and far-reaching. This questionnaire enables us to measure religiousness in terms of a comprehensive system for understanding and evaluating people's religious experiences and behaviour. It also explains why religion is central to the life purposes of many people, taking into account their ultimate motivation and goals for living.

Conceptualizing religiousness as a meaning system gives an opportunity to investigate its impact on subjective well-being (SWB) which is understood in terms of life satisfaction and positive affect. The relations between religious meaning system and well-being are clearly visible when we note that religious involvement can provide a coherent frame of reference for understanding uncertainties, life events and stressful situations. It also enables people to enhance their happiness and self-esteem by developing close relationships with the sacred (God, Supreme Being) and others.

The paper aims to investigate how the links between religion and well-being are mediated by such psychosocial factors as sense of coherence, optimism and social support. Participants were 231 subjects (men and women) who ranged in age from 18 to 52 years. They filled in the following questionnaires measuring: religious meaning system, subjective well-being, sense of coherence, optimism and social support. Findings indicate that religious meaning system influences subjective well-being on a basis of orienting and motivating forces. It also enhanced well-being by providing answers for questions related to meaning of life. The mediational effects depend on the level of the religious dimensions and whether positive or negative affect indicators were used. In addition, the concept of religious meaning system may be related in some way to intrinsic religiousness, though both concepts seem distinct. These findings suggest that religious meaning system is a useful research method in measuring religiousness, and its associations with well-being occur through psychosocial factors.

4) Margreet de Vries, Jos Pieper & Marinus van Uden
Religion in the lives of healthy and unhealthy Dutch Reformed believers

In this paper we present the results of a study among two groups of Dutch Reformed citizens. The study was conducted in the Netherlands in 2008. There were 336 participants. The first group (N= 171) consisted of normal parishioners that were not in treatment for specific psychological problems. The second group (N= 165) was treated in various settings for mental health care.

Our research questions were: 1. What are the differences between the two groups regarding a psychological concept of religiosity and a theological concept of Faith. This concept was developed in an earlier study and consists of three subscales: orientation to values, relationship with God, and responsibility for fellow humans and creation. 2. What are the differences in religious coping activities between the two groups? The hypothesis tested is that persons in therapy cope more religiously than persons not in therapy. First we used the positive and negative religious coping instruments of Pargament. Secondly we used our own instrument, the so-called receptivity-scale. This instrument measures a more implicit religious coping. No direct references to God or religion are made. 3. How are these religious coping activities related to anxiety and existential wellbeing? The hypothesis tested is that especially negative religious coping is related to less wellbeing. We will also deal with the question whether there are differences in these relations between the two investigated groups. We also are interested if these relations between religious

coping and wellbeing are dependent on the stage of the treatment: intake, start of the treatment, halfway treatment, at the end of the treatment.

In the discussion we address the question of the main-effect versus the stress-buffering model in explaining the relation between religion/religious coping and mental health. We also comment on the validity and reliability of the used instruments.

| Session 7 |
| Wednesday 26 August, 9.45-10.45 h. |

| **Panel 29** (KF) – **Faith and credition** |

1) David M. Wulff
Something old, something new…: The Faith Q-Sort

Beginning in the middle of the twentieth century, once the measurement of religiosity became the *sine qua non* for empirical research in the psychology of religion, a virtual flood of scales inundated the field. The accumulation of these scales was finally to fill a book, Hill and Hood's *Measures of Religiosity* (1999). But most of these scales have been narrowly conceived, the great majority of them reflecting origins in Protestant evangelical Christianity. Very few were designed to accommodate liberal religious views and virtually none, irreligious ones. The result is that the overwhelming majority of these scales are unusable with many potential respondents. Furthermore, designed to yield only a handful of scores at most, and unaccompanied by normative data for individual interpretation, few of these scales are of use to researchers or practitioners who wish to assess the faith of specific persons.

The Faith Q-Sort was developed to address these various problems while also drawing on the most viable findings or trends in the measurement literature. What is distinctly new, or nearly so, is the use of Q-methodology. First laid out in the 1950s by William Stephenson and most prominently advocated by Jack Block a few years later in the form of the California Q-Sort, Q-methodology entails the sorting of a standard set of statements along a continuum that represents the degree to which each statement applies to the person being described. The distribution, commonly into seven or nine categories, is almost always a forced one, forming a symmetrical distribution of pre-established kurtosis.

The Q-sort sits on the divide between qualitative and quantitative methods. It is qualitative in that individual results are reported by listing the statements sorted into the two extreme categories at each end of the distribution. Thus that California Q-Sort lists the 13 statements out of 100 that are most descriptive of the person and the 13 that least are least descriptive; together, the 26 statements give a qualitative portrait of the individual personality. The Q-sort is quantitative, on the other hand, in that each statement is assigned a category number, making it possible, first of all, to factor analyze the Q-sort, both across items and across sorts. But a Q-sort, once finalized, can also be correlated with any of a variety of other measures. The recent resurgence of interest in the Q-sort is demonstrating the interesting range of possibilities.

The Faith Q-Sort offers a number of advantages over existing religiosity scales. Designed to incorporate certain trends in the literature—e.g., the intrinsic-extrinsic difference and Ricoeur's notion of the second naïveté—and to accommodate the widest possible range of religious and irreligious views, it is intended to be serviceable with the most diverse populations. Furthermore, it is useable not only by

empirical researchers who want a more adequate assessment device for correlational studies but also by clinical practitioners who wish to create a portrait of the faith of specific individuals. The range of the distribution for sorting the statements means that, unlike standard scales, the Faith Q-Sort allows sorters to put in the largely indeterminate middle categories all statements that, for one reason or another, do not apply to the individual being characterized. The chief limitation of all Q-sorts, especially those, like the Faith Q-Sort, with upward to 100 statements, is the time and effort required of the sorter. But participants often find it an interesting task, and an online version will make it easier to recruit a truly diverse respondent pool.

      This presentation will provide an overview of the development and content of the Faith Q-Sort and a report on the initial analyses.

2) Hans-Ferdinand Angel
Can the concept of "creditions" be applicable to psychology of religion?

Are religious experiences cognitive or emotional? In the psychology of religion this question would prove difficult to answer with a strictly "either", "or" response. Nevertheless, the question is not completely without relevance. The field of cognitive neuroscience is interested in finding out what parts of the brain are involved in producing religious experiences. Two concepts seem to be more or less exclusive. The limbic-marker theory (Saver & Rabin), for example, understands religious experiences as being created in the limbic system. This point of view attempts to account for why it may seem difficult to explain rationally one's religious experiences in words. Another theory dealing with areas of the neo-cortex (Azari & Seitz) revolves around the contrasting view that religious experiences cannot be understood without cognitive features.

      This ongoing discussion is based on (implicit) concepts of cognitions and emotions. Are the current theories based on cognitions and emotions elaborative enough to integrate the essential processes embedded in (and maybe even causal for) religious experiences? Whenever religious experiences are identified the issue of "believing" must be taken into consideration. Though, it would be a great oversight to discuss the issue of beliefs in reference solely to religious experiences. Beliefs are essential to everyday life. One does not know, but "believes" when they step onto a bus that the engine is working, or the bus driver is sober. What is the origin of these "everyday-processes of believing"? One cannot know for certain, and there is not a disciplinary field in practice to address this question. Christian Theology, though not bereft of potential for proficiency in this area of discussion, would simply examine these processes in terms of specific religious beliefs.

      As a result, I have proposed the concept of "credition" to characterize these kinds of processes. During a 2005 conference I introduced the term credition to refer to "unspecific (or general) processes of believing" - unspecific because these processes should not merely relate to religious believing alone. The field of psychology of religion, in particular, should serve as the primary discipline for the concept of credition to flourish and gain scientific support.

Panel 30 (HS 28) – Religion and death attitudes

1) Jessie Dezutter, Koen Luyckx & Dirk Hutsebaut
"Are you afraid to die?" Empirical evidence concerning the role of religion in death attitudes

Although realization of the finitude of life is an essential part of the human condition, there are important individual differences in the type of attitudes that people develop towards death. Whereas some people think of death as something threatening and incomprehensible, others experience death as a natural end-point of life that may even serve to give meaning to life itself. These differences have important implications for the way people deal with fundamental existential questions such as the meaning of life and the possibility of an afterlife. As most religions offer a framework to answer existential questions concerning death and dying, individuals' religious attitudes may be important predictors of the type of death attitudes they develop.

      The present study drew from Hutsebaut's (1996) model of religiosity to examine associations between four religious attitudes (Literal Inclusion, Literal Exclusion, Symbolic Inclusion, Symbolic Exclusion) and death attitudes. These associations are examined within two community samples (an adult and an adolescent sample) and one clinical sample (chronical pain sample). First, the results indicated that more religious people (i.e., people holding Literal or Symbolic Inclusion - attitudes) are more likely to endorse an approach acceptance attitude towards death, indicating that religiosity as such is related to belief in an afterlife. Second, people holding a more literal and closed-minded attitude towards religion (i.e., people holding Literal Inclusion and Exclusion- attitudes) report more death anxiety and avoidance of death, indicating that the way people process religious contents is related to defensiveness vis-à-vis death. Furthermore, the combination of the two dimensions seems important in relation with the Neutral Acceptance attitude. Religious belief is only related negatively to Neutral Acceptance in combination with a literal approach while religious disbelief is only related positively to Neutral Acceptance in combination with a symbolic style. A similar pattern of result was found in both the community samples as well as in the clinical sample.

2) Colin Holbrook, Paulo Sousa & Jennifer Hahn-Holbrook
Rethinking feelings in Terror Management Theory: Worldview defense as misattributed affect

Terror Management Theory (TMT) claims that people adhere to cultural worldviews largely to suppress an underlying fear of death. Consequently, when reminders of death threaten to heighten existential anxiety, participants cling to their cultural worldviews more dramatically- a phenomenon known in TMT as worldview defense. The most obvious alternative to the terror management interpretation of worldview defense is that the affect attendant to death thoughts biases judgments

rather than factors particular to death concerns. We argue that worldview defense arises via general mechanisms of affect misattribution rather than a mental system evolved for assuaging death anxiety- or any other narrowly specified function.

Valenced primes can bias evaluations of incidental targets, particularly when participants are unaware of the manipulation. TMT discounts the role of affect based on evidence that aversive topics increase conscious negative affect but not worldview defense. This rationale overlooks a fundamental finding from affective science: awareness of an affective manipulation can negate its influence. The affect misattribution account predicts that as long as participants are unaware that a manipulation has introduced negative affect, they should misattribute those feelings during subsequent evaluations, whether or not the evaluation targets relate to cultural worldviews. Likewise, aversive non-death stimuli (e.g., angry faces) should elicit worldview defense provided participants are not conscious of the manipulation.

In Study 1, participants were assigned to either a standard TMT mortality-salience induction or control measure and asked to self-report their subsequent affect and rate the pleasantness or aversiveness of abstract sounds. Death-primed participants were not conscious of changes in affect, but nevertheless evinced a pattern of exaggerated ratings analogous to worldview defense. Study 2 replicated this procedure using worldview-neutral images of nature (e.g., blue sky). Death-primed participants once again made exaggerated aesthetic ratings. In Study 3, participants were subliminally exposed to a series of either angry faces, skull faces, or neutral (control) faces. Afterwards, they performed the standard TMT worldview defense measure. As predicted, the angry face manipulation elicited worldview defense; however, the skull manipulation had no effect, despite previous findings that subliminal exposure to lexical death cues evokes worldview defense. If there were a terror management system uniquely attuned to death cues, one would expect covert human skulls to influence judgment.

The findings of all three studies were consistent with the affect misattribution theory and call into question TMT. Moreover, cross-cultural replications of studies 1 and 3 in Tibet provided further support for the affect misattribution perspective. Neither the inputs (death cues) nor the outputs (worldview defense) of the putative terror management system operated uniquely- alternate valenced inputs elicited similar effects on alternate valenced outputs.

Our model also opens the door to integrating worldview defense findings with previous neural models of the interaction between affective and executive decision centers. We predict differential activations of the anterior cingulate and prefrontal cortical areas to correlate with conscious and unconscious awareness of negative affective signals at each stage of the worldview defense task. By modelling the proposed systems at distinct, empirically disconfirmable levels of psychological and biological description, we aspire to a more rigorous standard of evidence than consistency between observed behaviour and theoretical psychological mechanisms.

Panel 31 (HS 30) – Existential issues

1) Lars J. Danbolt
Philosophy of life, religiosity and spirituality in patients with schizophrenia

This study has examined the occurrence and significance of philosophy of life, religiosity and spirituality (PRS) in 31 patients with schizophrenia at the department of psychosis and rehabilitation at Innlandet Hospital Trust, Norway. The investigation combine data from structured interviews on PRS related issues with diagnostic variables (ICD10 / DSM IV) in an exploring design. There were 12 women and 19 men, mean age 35 years (18-68 years). Twenty three belonged to the Church of Norway (Lutheran State Church); three to other church societies (all Christian), and five did not belong to any religious or philosophy of life society. Nineteen had some kind of religiously oriented philosophy of life, ten had a nonreligious life orientation, and two did not know. Seventeen were diagnosed with F20.0, paranoid schizophrenia, and 14 had other diagnoses within the schizophrenia spectrum. All patients except one had one or more kinds of delusions (paranoid, grandiose, self referential, somatic, hallucinations).

The strength of this study is the detailed descriptions of PRS issues in patients with schizophrenia, and correspondingly the detailed diagnostic assessments done with the specifically designed diagnostic tool DAD (Diagnostisk Arbeids Diagram, which means Diagnostic Workflow Chart, developed by MD Paul Møller). Although the present study does not have the statistical power for generalizing, there is a potential for tentative transferability of some aspects of general interest.

There was an observation that the patients were fully capable of talking about religious matters despite their serious illness and the presence of several delusional convictions. Despite individual differences regarding content and expressions, PRS was an important part of the life of most patients, in a positive and non-delusional way. Prayer was common, as well as feeling the presence of God or a supreme power (SP). Many had a positive emotional image of God. For only a minority the God image was problematic. Some had what might be regarded as religious delusions, only one reported "having been" a religious or mythological entity (Jesus). PRS was experienced by most of the patients as a support (6 by 10), and for a few (1 by 10) a burden. However, the picture is complex, as long as some (1 by 10) experienced PRS as both support and burden, and some (2 by 10) thought PRS was of no importance regarding coping with their disease.

There were some associations between psychopathology and PRS variables. What might be regarded as extraordinary religious experiences were associated with psychotic criteria, e.g. delusions of influence (control of thoughts, feelings, movements, etc) correlated with feeling something evil or demonic inside, and religious ponderings about being saved or condemned.

Regarding the most common spiritual experience, feeling that God/SP is near, there were no associations to any diagnostic criteria. It seems like what might be regarded as "normal" religious experiences were not associated with psychotic symp-

toms, and what might be called unusual (bizarre) religious experiences (delusions) could be associated with certain psychotic phenomena. For most of those who reported a religious / spiritual content in the psychosis, this was not regarded as a burden.

2) Maria Liljas Stålhandske, Maria Ekstrand & Tanja Tydén
Existential challenge in a secularized culture – abortion as a case

Outside the frames of both traditional religion and alternative therapies people in a secularized culture are still hit by life and death. Induced abortion can be one of these situations. How do Swedish women cope with abortion as a life event? This paper presents material from an on-going cross-disciplinary multicentre abortion study (here called MAS – Multicentre Abortion Study), involving both medical and humanistic departments at Uppsala University, and 13 hospitals in Sweden. The aim of MAS is to investigate men's and women's clinical as well as personal experiences in relation to abortion. MAS combines quantitative and qualitative methods, and theoretical perspectives from the psychology of religion as well as from the caring sciences and medicine. The purpose of the study is not to question the Swedish abortion legislation.

This paper is based on one of the studies included in MAS. This study consists of qualitative interviews with twenty women who previously had had abortions. The aim was to explore experiences and acts that are significant for aborting women. The women were primarily recruited when visiting a student health centre in Uppsala. The study was designed on basis of the idea that it might be possible to detect movements relevant for religious studies by focusing on situations where people are more or less forced into the existential domain. These situations can bring forth examples of personal forms of meaning-making, significant for a time distinguished by religious privatization. In other words, the research presented here does not look at specifically religious activities, but a situation that existentially challenges the individual, in order to see how she handles this, where she seeks support, how she interprets the situation and expresses her sense of meaning.

In Sweden, a pregnant woman is free to decide for abortion until the 19th week of gestation. However, over 90% of the abortions in Sweden are performed before gestation week 12. Induced abortions are widely accepted in the country and about every fourth pregnancy in Sweden is ended through abortion. Current Swedish abortion research shows that the abortion decision often comprises strong and conflicting emotions. For many women it means going through a period where feelings of pride, desperation, relief and grief succeed each other. At the same time abortion is not included among those life events that people share through religious and social ritual. The existential consequences of this situation for women's wellbeing have not yet been systematically studied. The research presented here is a first attempt to fill this gap.

Our preliminary findings suggest that abortion is experienced in a wide variety of ways. All women in the interview group, except one, are satisfied with the liberal Swedish abortion legislation, and several also express gratitude, when they compare

the Swedish situation with more conservative countries. Many women also find the process easy to go through, and are most of all relieved when the unwanted pregnancy is ended. Others, however, find that the abortion initiates an existential journey. They describe processes that include thoughts and feelings around life and death, meaning, responsibility and guilt – combined with relief and gratitude. The stories from these women also underline the lack of possibilities for Swedish women to deal with the existential aspects of the abortion situation in a balanced way, let alone mark or end the abortion process through some form of symbolic act or ritualization. At a more general level, the results also highlight the growing need for existential awareness and education within the clinical milieu.

Panel 32 (HS 31) – Historical perspectives

1) Lao Newman
Théodore Flournoy, a psychologist of religion in Geneva

I present one of the first historical approaches on the main application of psychology to religious phenomena, considered as an object of scientific study, in the Faculty of Science at the University of Geneva (1890-1928). Recently, in 2007, the Library of Geneva (BGE) gave access to most part of Théodore Flournoy's manuscripts. Flournoy (1854-1920) is, in fact, the scientist who founded the chair of Experimental Psychology at the University of Geneva (1890). Furthermore, he gave a series of courses, during several years (1901-1902, 1905, 1906), dedicated to what he called "Psychologie religieuse" (Religious Psychology). Unfortunately, though he was the first one to introduce this appellation in the French scientific speech, Flournoy's name is not well known to the historians of psychology, because of the language. However, the reading of his publications concerning this subject, especially an article, in the psychological review "Les Archives de Psychologie" (1903), entitled "Les principes de la Psychologie religieuse" (*The Principles of Religious Psychology*), gives some keys of Flournoy's understanding of what "religious psychology" means. In fact, though his first task was essentially to translate an American study area (particularly William James' *The Varieties of Religious Experience*,1902) in a local way of thinking (the French Swiss context), his work went further than a simple attempt to translate it in a French scientific speech. As a matter of fact, our inquiry into his manuscripts give us the proof that Flournoy opened some original ways of thinking, which would be developed by other prestigious thinkers like the philosopher Henri Bergson, the anthropologist Arnold van Gennep or the psychologist Jean Piaget. Among his original ideas, we find the "creative imagination", the "three stages of conversion" and the "equilibration", all seen as collective and individual process of human development.

2) Brendan Callaghan & Joanna Collicutt McGrath
A Masters Degree in the Psychology of Religion – the first ten years

The teaching of Psychology and Psychology of Religion at Heythrop predates its University status by many decades. For much of the 20th Century such teaching contributed to the College's programmes in philosophy and theology, and this continued when the College became a constituent element of the Federal University of London in 1970, with psychology of religion option papers available in undergraduate and master's degrees. In 1998 Heythrop College (University of London) built on these foundations by establishing a taught Masters degree in the Psychology of Religion. For most of the intervening years, this has been the only taught Masters programme in this academic area in the English language anywhere in the world.

After a brief historical introduction to the establishment of the MA in Psychology of Religion and its original rationale, this paper examines the development of the degree over its first ten years, looking at the very varied academic and professional backgrounds of the students who enrolled (and the impact of this variety on the content and pedagogy of the degree programme), the range of topics covered both in the taught modules and in the students' dissertations (and how these have themselves changed over the years), the destinations of the graduates (at least of some of them), and the contributions of the various psychologists and others who have taught on the course (and how these have also affected the content, range and style of the taught modules). Some of the strengths and limitations of the approaches employed at Heythrop will be explored, and the possible implications of this ongoing enterprise for future developments in the field will form the final section of the paper.

Panel 33 (HS 32) **– Religion, cognition and evolution**

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1) Fraser Watts
Interacting cognitive subsystems and the evolution of religion

As psychology has increasingly adopted a broadly 'cognitive' approach to theorizing, it seems helpful to develop a cognitive theory of religion. However, that does not imply that religion is exclusively rational or confined to conscious cognition; cognitive psychology takes a very broad view of cognition. It would be good for the integration of the psychology of religion with general psychology if use was made of widely applicable model of the cognitive architecture, and I urge the value of the 'interacting cooperative subsystems' approach developed by Philip Barnard. This makes a helpful distinction between two meaning subsystems in the 'central engine' of cognition, a more implicit and schematic 'implicational' subsystem and a more articulate and linear 'propositional' subsystem.

Religion provides for a mode of cognition in which the implicational subsystem is given relatively free scope. Many aspects of religious practice, such as meditation, seem designed to facilitate that. However, there are also propositional aspects

of religious cognition, and the cross-talk between the two subsystems is important in facilitating religious functioning. Religious 'development', is in part the story of how an initial mode of religious cognition that is largely implicational comes to reflect a more balanced integration of implicational and propositional subsystems.

In this paper, I extend this cognitive theory of religion to the evolution of religious cognition, and present an alternative to current assumptions about religion arising from 'domain violation', i.e. a cross-over of modes of cognition from the animate to inanimate domains. I argue, on general grounds, than religion is more likely to have arisen from increasing cognitive differentiation than from a blurring of previously established cognitive distinctions. More specifically, I will propose that religious cognition arose from the development of the differentiation between the implicational and propositional subsystems. It seems likely to have been the evolution of the distinction between implicational and propositional cognition that made most forms of characteristically human cognition possible, including religious cognition.

2) Konrad Talmont-Kaminski
Religions exapt supernatural beliefs

The aim of this paper is to reconcile evolutionary accounts of religion which explain aspects of it in terms of adaptations and those that do so in terms of evolutionary cognitive by-products.

A number of researchers such as Boyer, Atran and Sperber have argued that religious beliefs are by-products of cognitive adaptations. In contrast, David Sloan Wilson has focussed upon the capacity for religion to maintain group cohesion and argued that it ought to be understood as a group adaptation. These two accounts have matching weaknesses. While Wilson has difficulty distinguishing religions from other ideologies, Boyer and the others find it difficult to tell religious beliefs apart from other supernatural/counterintuitive beliefs. The solution is to combine the two kinds of account. The main obstacle is that it may seem like the accounts are contradictory in so far as they postulate different evolutionary explanations, i.e. adaptation versus by-product. However, this obstacle may be avoided by accepting that, as things stand, what Wilson has provided is essentially an evolutionary account of ideology in general while what Boyer and the others have done is developed an account of counterintuitive beliefs and not just religious beliefs. The specificity of religion, in this picture, is defined according to the way these two phenomena are combined. In particular, the essential claim is that religions are ideologies that exapt counterintuitive beliefs in order to further motivate people's commitment.

Furthermore, the adaptive and the by-product aspects of religion can be seen as being due to different kinds of evolutionary processes. The explanation of counterintuitive beliefs as the by-product of adaptive cognitive mechanisms belongs at the level of genetic evolutionary processes. The situation is not so simple for the group adaptive value of religion. In this case, it appears that cultural evolutionary processes need to be taken into consideration as the beneficial effects are due to the existence of religious institutions. This is the case even if it turns out that the benefits

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accrued can be all accounted for on the individual rather than the group level. In other words, religion presents us with a case of cultural evolutionary processes making use of existing psychological predispositions that are a by-product of genetic evolutionary processes. This leads to the interesting question of whether the existence of religions has led to a new selective pressure that reinforced people's predisposition to counterintuitive beliefs - which, if it can be shown to have occurred, would provide us with another example of gene-culture co-evolution.

Session 8
Wednesday 26 August, 11.15-12.45 h.

Panel 34 (KF) **– Understanding God images: Conceptualization, assessment, and group intervention**
Glendon L. Moriarty (chair)

Panel abstract
This panel focuses on assessment and clinical approaches to working with emotional experiences of God, or God images in psychotherapy. Broadly speaking, people are understood to have two main ways of experiencing God. The first, God concepts, are cognitive, intellectual, propositional understandings of God. The second, God images, are emotional, personal, implicational experiences of God. There is often a gap between what people think about God and how they experience God. The goal of this panel is to discuss these different ways of experiencing God and further highlight ways to conceptualize, assess, and treat God images.

The first paper explores these constructs from attachment, object relations, and multiple code theory perspectives. Further, it conceptualizes the experience of sin as an opportunity to modify problematic relational schemas. The second paper reviews the need to improve paper-and-pencil measures of God representations by deliberately assessing differences between professed (God concepts) understandings of God and experiential (God images) understandings of God. Implications of such differences in relation to religious practices, relationship to God, and other methods of assessing individuals' God representations are also reviewed. The third paper discusses the effects of a manualized group treatment program on improving God images and attachment to God among a group of twenty six adult, Christian, outpatient participants.

1) Glendon L. Moriarty
The gift of sin: Modifying relational schemas through reconciliation with God

This paper explores, from an orthodox Christian perspective, how sin can be harnessed to shift relational schemas with the emotional experience of God. Broadly speaking, people are understood to have two main ways of experiencing God. The first, God concepts, are cognitive, intellectual, abstract understandings of God. The second, God images, are emotional, personal, felt experiences of God. There is often a gap between what people think about God and how they experience God. For example, many Christians believe in forgiveness, but often feel unforgiven. Similarly, they believe in the concept of grace, but often feel like they have to earn God's approval. This gap is particularly present when people sin. They believe that God is close and quick to forgive, but may experience God as distant and slow to forgive. There are many factors that color the experience of God, but one of the main factors is a person's experience of their caregivers. These primary attachment figures pro-

vide relational schemas, or internal working models, that influence interpersonal patterns, including how one responds when they have done something wrong. Attachment figures that respond in a harmful way to bad decisions can create hurtful patterns that get triggered when a person sins. They may cognitively know that nothing can separate them from the love of God, yet feel as if they have damaged their connection with God. They may also feel that perfect behaviour is then required to repair their status with God and earn forgiveness. In a Christian context, sin can then be conceptualized as a gift – or opportunity – in which old relational schemas can be shifted into new, healthy, relational schemas. Attachment theory and multiple code theory are used to further conceptualize this dynamic. In addition, a projective assessment is discussed to illustrate how God concepts and God images can be differentiated, with a particular emphasis on assessing how a person feels once they have done something wrong.

2) Bonnie Zahl & Nicholas J. S. Gibson
Improving paper-and-pencil measures of God representations

Traditional measures of God representations do not clearly distinguish between professed and experiential representations of God. This paper explores differences between these two types of representations and the implications of such differences in relation to religious practices, relationship to God, and other methods of assessing individuals' God representations.

Traditional paper-and-pencil assessments of an individual's appraisal of God, such as Benson and Spilka's (1973) Loving-Controlling God Scale or Lawrence's (1997) God Image Inventory, often focus on the content of an individual's God-appraisal (i.e., variations in beliefs about God's personality or nature) without accounting for the structural properties of such appraisals (i.e. variations in to which God such beliefs are ascribed). Evidence suggests that an individual's professed God representation ("head knowledge" or "God concept") can be very different to his or her experiential God representation ("heart knowledge" or "God image", Moriarty, 2006), and current standardized measures of God representations fail to account for this simple yet important distinction. This paper presents findings on the measurement of discrepancies between professed and experiential God representations using multiple pairs of instructional wordings to elicit respondents' God representations. Discrepancies between the God representations elicited by three different pairs of instructional wording (i.e., "What I should believe that God is like" vs. "My personal experience of what God is like"; "What is theologically true about God" vs. "My personal experience of God"; "What I am supposed to believe that God is like" vs. "What I have personally experienced God to be like") are compared in a sample of over 400 respondents from the US and the UK.

Significant differences were found between professed God representations and experiential God representations when respondents were asked to make such distinctions in response to a list of adjectives describing God. Experiential God representation ratings were significantly higher than professed God representation ratings when the adjectives were negative, but significantly lower when adjectives were

positive. Only a small fraction of professed God representation ratings correlated significantly with attachment anxiety and avoidance with God or religious practices. However, the majority of experiential ratings and the discrepancies between professed and experiential ratings were significantly correlated with attachment to God and religious practices. Such findings suggest that researchers using paper-and-pencil measures of God representations should explicitly instruct respondents which God they are to reference when answering questions (i.e., in reference to their professed or experiential God representations, or both), that experiential God representations are potentially more predictive of an individual's relationship with God compared to professed God representations, that further research into God representation complexity is necessary, and that the validity of different pairs of instructional wordings require further development.

3) Michael Thomas & Glendon L. Moriarty
The effect of a manualized group treatment protocol on the God image and attachment to God

This paper discusses the effects of a manualized group treatment program on improving God image and attachment to God among a group of twenty six adult, Christian, outpatient participants. The program conceptualized the development of the God image largely from psychodynamic and cognitive frameworks and many of the interventions were relational and cognitive behavioural in nature. The group also consisted of process elements and psycho-educational components. Several spiritual disciplines including hymn or song reading, prayer, and journaling were also used in treatment. It was hypothesized that participants would report significantly more positive images of God (intimate, accepting, and supportive), significantly less negative images of God (distant, harsh, and disapproving), and significantly less anxious and avoidant attachments to God as measured by mean differences on pre-survey and post-survey assessments. It is also hypothesized that participants would report greater congruency between their concepts of God and their images of God. Bonferroni corrected paired samples t-tests and qualitative analysis showed significant improvements in the hypothesized direction of the six God image characteristics (intimate, supportive, encouraging, distant, harsh, and disapproving) and level of avoidance and anxiety in attachment to God. Specific interventions, influential manual components, and group processes were gleaned through qualitative analysis. The most influential interventions and manual components included the God Image Automatic Thought Record (GIATR) proposed by Moriarty (2006) and the discussion about finding God's presence in personal suffering based on the reading of C.S. Lewis' The Horse and His Boy. The two most influential group processes included universality and open sharing by participants in the group. Twenty one of the twenty six participants (81%) reported increased congruency between their God image and God concept as measured by qualitative analysis of the pre-survey and post-survey measure. The current study displayed promising results for the treatment of God image difficulties through a manualized group therapy protocol.

Panel 35 (HS 28) – Cross-cultural and interreligious research in
psychology of religion. Empirical findings of the worldwide Religion
Monitor Survey
Stefan Huber(chair)

Panel abstract

The Religion Monitor is a global study considering religious structures and dynamics interculturally and across religions. The data are drawn from representative surveys conducted in 21 countries (*N*=21.086) in 2007 (Bertelsmann Stiftung 2009). They encompass five major religious groups: Judaism (Israel), Christianity (13 nations: Australia, Austria, Brazil, France, Germany, Guatemala, Italy, Poland, Russia, Spain, Switzerland, UK, and USA), Islam (3 nations: Indonesia, Morocco and Turkey), Hinduism (India), and Buddhism (Thailand). They also include two nations, namely Nigeria and South Korea, with more than one major religious culture. The questionnaire includes about 100 items dealing with a broad variety of religious issues, beliefs, orientations, experiences, and activities. The broad range of religious groups and empirical indicators allows of a variety of interreligious comparisons.

The theoretical model of the Religion Monitor is based on the "Structure-of-Religiosity-Test" (S-R-T) (Huber 2006, 2008). It integrates theoretical concepts and operational constructs from various disciplines that study religion empirically (psychology of religion, sociology of religion, and religious studies). The common denominator of these categories is that they have empirically proven to be of high value, and that they are well known – at least within their own disciplinary discourses. The interdisciplinary approach of the model opens the chance to enhance mutually the scientific perspectives of the disciplines that study religion empirically. For instance, the psychological category of centrality of religiosity in personality may deepen research perspectives in sociology of religion. On the other side, the theoretical foundation of the measurement of centrality of religiosity in sociological defined core dimensions builds a bridge from psychology of religion to sociological discourses. Furthermore, the differentiation between a variety of contents of religio-sity links religious studies to sociological and psychological categories.

1) Stefan Huber
Core dimensions, centrality and content. A multidimensional model of religiosity for cross-cultural and interreligious research in psychology of religion

The first paper introduces the model of religiosity which is the theoretical basis of the Structure-of-Religiosity-Test (S-R-T) as well as the Religion Monitor (RM). The taxonomy of the model is constructed on the basis of three principles (Huber 2006, 2008, 2009): 1. From the psychology of religion comes the question of how relevant religiosity is to the human personality's cognitive and emotional system. Corresponding to this, the first principle of construction is the distinction between three qualitatively distinguishable levels of centrality, namely non-religious, religious, and

highly religious. 2. From the sociology of religion comes the question of what general social form religiosity takes. Corresponding to this, the second principle of construction is the distinction between six core dimensions of religion, namely intellect, ideology (belief), public practice, private practice, experience and consequences for everyday life. 3. From religious studies comes the question of material religious "Gestalten"; and the inner logics at work within them. Corresponding to this, the third principle of construction is the distinction between the general and specific contents of religiosity. Concerning the general content the model differentiates between two foundational religious semantics, namely theistic, and pantheistic.

The backbone of the S-R-T and the RM consists of six core dimensions of religiosity as defined by the sociology of religion: intellect, ideology (belief), public practice, private practice, experience and consequences for everyday life. They denote general social forms through which religious experience and behaviour are expressed. Representative studies in the sociology of religion have substantiated their relative autonomy (Glock 1962; Stark & Glock 1968; for an overview see Huber 1996, 2003). For this reason alone it is absolutely necessary to consider all six forms of expression if one hopes to obtain a reasonably valid and differentiated picture of the individual as well as of the social relevance of religiosity.

The core dimensions can be operationalized only through specific contents through which religiosity assume a concrete "Gestalt." This brings into play the expertise of disciplines that deal with the material aspects of religiosity, namely, religious studies and theology. When operationalizing the core dimensions with regard to their content, the S-R-T and the RM consistently distinguishes between their general intensity and specific themes.

Defining the foundational religious semantics that are capable of being highly generalized across different religious cultures is a precondition for drawing the basic distinction between the general intensity and specific contents of each core dimension. The concept of foundational religious semantics refers to the basic categories of transcendence that help to structure additional religious contents and that are thus able to organize religious experience and behaviour. The S-R-T and the RM distinguishes between theistic and pantheistic semantics in this regard. In theistic semantics, transcendence is construed in the "Gestalt" of a "counterpart" who can be addressed in prayer and experienced as an interactive entity in daily life. This gives the relationship to transcendence a dialogical structure. In pantheistic semantics, by contrast, transcendence is construed in the "Gestalt" of an omnipresent principle or essence that can be accessed in contemplative practices and experienced in daily life as inner strength. The relationship to transcendence thus takes on a participatory structure.

Finally, scales for representing the centrality of religiosity to an individual's personality can be constructed by equally weighting the measurements of general intensity for the first five core dimensions. Three versions of the centrality scale are available with 10, 15 and 7 indicators (Huber 2003, 2004, 2008).

2) Odilo Huber & Stefan Huber
Interactions between centrality and content of religiosity: Empirical test of the differentiation thesis and of the relevance thesis

The centrality scale allows distinguishing categorically between the ideal types of highly religious, religious and non-religious people (Huber 2003, 2004, 2007). This opens the possibility to investigate interactions between centrality and content of religiosity. There are two postulates regarding the psychological representation and relevance of religious contents: 1. Differentiation thesis: The representation of religious contents in the religious systems of the highly religious is more differentiated than in those of the religious. 2. Relevance thesis: Religious contents exercise a stronger influence on the experience and behaviour of the highly religious than they do on the experience and behaviour of the religious.

The differentiation thesis postulates that the highly religious have a greater capacity for theological discrimination than the religious. The highly religious should therefore be more nuanced than the religious in responding to those variables expressing the various aspects of an overarching religious thematic. The highly religious see more than the general religious theme being addressed by a single variable and are more likely to recognize the particulars of theologically distinct aspects within a given issue. This should lead to a lower intercorrelation for the highly religious than the religious.

The paper proofs the empirical validity of the first postulate with the example of the cognitive representation of religious emotions. The Religion Monitor includes an inventory of fifteen religious emotions: Emotions with a positive psychological valence (awe, protection, gratitude, strength, joy, love, hope, justice, help); emotions with a negative psychological valence (guilt, rage, anxiety, desperation); and emotions with a cathartic character (release from guilt, liberation from an evil power). Theoretically, one can expect the cognitive representation of religious emotions among the religious to be dominated by the psychological valences. They "see" primarily the psychological valence of individual emotions. In contrast, highly religious individuals should have a heightened perception of theological distinctions in addition to the psychological valences. Because they "see" a variety of theological problems such as holiness, providence and judgment, they differentiate along the lines of these categories. The average intercorrelation coefficient should therefore be lower for this group than it is for the religious group. The results confirm this hypothesis. The differences between the two groups are highly significant.

The relevance thesis postulates that religious contents have significantly higher general relevance for the experience and behaviour for the highly religious than they do for the religious. For the highly religious, a given religious content should therefore have much greater influence on non-religious areas of life than for the religious. The paper proofs the empirical validity of the second postulate with the example of the linkage between religion and politics. The Religion Monitor includes questions on the subjective perception of the influence of religiosity on political opinions (IRP item) and on the general importance of politics as an area of life (IPL item). It should be noted that the second question is posed at the beginning of the survey

without any semantic reference to religiosity. It follows from the theoretical model of religiosity that when a religious system occupies a central rather than a subordinate position within a person's psychic architecture, religious content will exercise greater influence on the subjective construction of politics. We can formulate two hypotheses based on this: first, the IRP average for a given item should rise as the level of centrality rises; second, the correlation between a given IRP and ILP item should rise with the level of centrality. The results show that this is true for both cases. All differences between the individual IRP averages and the correlation coefficients are highly significant.

3) Constantin Klein & Stefan Huber
Religion and gender: International and interreligious analyses on the basis of a multidimensional model of religiosity

It is an often observed finding that women score higher in religiosity measures than men (Maltby et al. 1995; Francis 1997; Stark 2008) and that the effects of religiosity on life satisfaction, well-being, and mental and physical health are clearer within women than within men (Koenig, McCullough & Larson 2001; Kendler et al. 2003; Maselko & Buka 2008). A variety of theories has been employed to explain these differences that seem to occur between men and women. The 'Structural Location Theory', for instance, argues that traditional gender roles can explain the gender differences in religiosity (Moberg 1962; Glock et al. 1967). Due to their traditional role as mother and housewife, women are responsible for the children's education (also the religious education) and are more involved in parishes. According to this theory, women might also find satisfaction by activities in their congregations as a compensation for missing an outside-the-home-employment. A second theory, the 'Gender Role Socialisation Theory', tries to explain the difference by differing expectations that influence gender specific socialisation processes (Mol 1985): While men are expected to be more rational, assertive, and aggressive, women are educated to be more emotional, empathetic, agreeable, submissive, and caring. The argument then is that the latter attributes fit much more with religious behaviours than the attributes which are characteristic for male socialisation.

Based on findings of personality differences between men and women (like anxiety, dependency, psychoticism, or risk preference) some scholars propose to understand such trait differences as main reason for the difference in religiosity. They argue that women might find trust, a sense of belonging, or an agenda for avoiding risks - which corresponds with their characteristic needs - in religiosity (Johnson et al. 1989; Walter 1990; Miller & Hoffmann 1995; Miller & Stark 2002). The 'Gender Orientation Theory' questions the existence of real gender differences and postulates that gender-like traits, 'masculinity' and 'femininity' (with women usually being more feminine and men usually being more masculine), or the gender-role ideology should be seen as reason for individual differences in religious experiences and behaviours (Feltey & Poloma 1991; Gaston & Brown 1991; Thompson 1991). In contradiction, evolutionary psychology regards the gender differences in religiosity as real and attributes religiosity and its gender difference as an "evolutionary by-

product" (Kirkpatrick 1999, 2005). Within the evolutionary psychological theories, the differences in religiosity are understood as consequences of differences in reproduction strategies and attachment behaviours.

At least, all these theories argue that differences in religiosity measures between men and women are a valid and stable finding. However, in recent years, there is also an increasing number of scholars calling the supposed 'clear finding' (Spilka et al. 2003) into question (Cornwall 1989; Steggarda 1993; Sullins 2006). They rather claim for 'deconstructing universality' and 'constructing complexity'. This claim is in line with the concern of the Religion Monitor to investigate the complexity of religious beliefs, emotions, and activities with a number of specific religiosity measures. Based on the international and interreligious data of the Religion Monitor survey, the Religion Monitor findings suggest that the often cited gender difference in religiosity seems to be a particular phenomenon of western industrial nations with a Christian tradition. In detail, it seems to be crucial in which country and in which religious tradition which specific facets of religiosity differ between men and women (and which do not differ, as well). The paper will give an overview over the cross-cultural and interreligious results of the Religion Monitor survey that shed light on the question of gender differences in religiosity, and it will discuss these findings in the light of the theories cited above.

Panel 36 (HS 30) – **Religion and migration: Polish immigrants to the United Kingdom and Ireland**
Halina Grzymala-Moszczyńska (chair)
David Hay (short introduction to the panel)

Panel abstract
Throughout the history migration has been influenced by religion, and although the importance of religion in migration has been well demonstrated in the writings of many scholars, the discussion still remains open.

The local contexts of Great Britain, Ireland and Catholicism were chosen as good starting points for the exploration of various roles that religion plays in minority migrants' everyday lives as they seek recognition and acceptance from their host societies. The popular image of Britain as a multicultural society confronted with existing strong racial, religious and ethnic divisions can provide excellent background for examination of contemporary relationship between religion and transnational migration. The discussion will focus on the most recent polish migrants in Great Britain and Ireland. The impact of Polish migrants on the British and Irish religious milieu has been remarkable. Almost without exception the incoming Poles are Roman Catholics. Poland has one of the highest levels of religious practice in Europe, hence we might expect very many of the immigrants after settling down in the new country start to search for Catholic parishes where they can participate in local religious life. The potential effects of such a large group of incomers joining approximately a million British Catholics at Sunday Mass are likely to be manifold. Similarly, large numbers of relatively young Polish churchgoers are found in many Irish

churches. Their youthful presence contrasts significantly with the profile of ageing membership and declining numbers being experienced in the native Irish church.

Of a number of important questions, the most general queries concern the diversity of local traditions. How are they to be managed and how is the concept of the Universal Church to be understood in the context of the new migration? How does it shape migrant's inclusion and exclusion - within the wider receiving society? What is the relationship between ethnicity and religion? To what extent is religion liable to fall back into the position of maintaining ethnic boundaries (thus colluding with social division) and to what extent religion serves as a means for expression of claims for recognition by receiving societies? How can receiving communities draw on their own religious perspectives to shape their attitude toward new immigrants?

The search for answers to these questions will be embedded in the reflection on theoretical and methodological opportunities that psychology of religion provides in that process.

1) Halina Grzymala-Moszczyńska
When interactive acculturation model does not work: Yes, no, why?

What are internal dynamics of acculturation process, what are factors which influence its final result? Several models attempt to describe the process. Models could be divided between: a) models which concentrate on changes among incoming population; b) models which, while emphasizing changes in guests, also take into consideration how guests evaluate host culture and therefore how much value they ascribe to building relations with host culture, and finally c) models which take into account acculturative decisions of both actors in that interaction i.e. hosts and guests. The latter try to answer the questions: how newcomers choose to get involved in the new culture and how local population responds to such choices. Interactive Acculturation model represents the third category. The model specifies outputs of acculturative decisions taken by both local population and new arrived group. Results of analysis conducted in respect to these decisions point to the very interesting fact. Decisions taken by either group relatively rarely are likely to be satisfactory to other party. Majority of decisions are only partially satisfactory or simply they are at odds. It means that or guests attempt to establish much closer contact with hosts and got refused or to the contrary they prefer to remain in own enclave while hosts wish to create the opposite kind of contact. In the research project presented in this panel interesting variation of the model has been found. It pertains to religious context of acculturation of Polish people in the United Kingdom. Receiving group sends contradictory signals in relation to its expectations towards Polish people.

The paper will present multiple aspects of strategies suggested by hosts and diverse response to it by guests. The analysis will serve as a base towards further elaboration of the model.

2) Joanna Krotofil
Identity and religion of Polish migrants in Great Britain - Possibilities and challenges for psychological perspective in research on religion and migration

The paper is based on the general approach within cultural psychology that brings in subjective dimension into the concept of culture, and recognizes identity and culture as mutually inclusive. Identity here is conceptualized as multivoiced and dialogical. This framework allows seeing the identity negotiation in new socio-cultural environment as a process that is not bounded by space or time, and appreciates the fluidity and the dialectical character of the process of identity construction. The discussion about identity and religion is organized round few research questions: What religious identities do polish migrants embrace within receiving societies in UK and how do religious values and commitments influence migrants' other social identities including ethnicity, and nationality? How do migrants' religious identities guide their participation in social groups and organizations and affect the nature and extent of their membership within the receiving society? On what religious resources - ideational, material, and organizational - do migrants draw to assert claims for recognition by receiving societies? What is the significance of social and institutional dynamics of domination and subordination, and structures of power and privilege within Catholic Church in Great Britain in the identity negotiation process on individual level? In the search for answers to these questions relevance, shortcomings and methodological consequences of the dialogical concept of self in relation to other approaches and theories in the field of research on migrants' identity formation in context of religion are discussed.

3) Anna Jurek
Mutual perception of hosts and guests in the context of religious institution

The research project 'Polish Priests and Parishioners in Great Britain and Ireland' examines the relationship between hosts and guests in the context of their common religion and institution. The project is a collaboration between Aberdeen University and Jagiellonian University (Krakow), supervised by Professor Halina Grzymala-Moszczynska and Professor David Hay. The qualitative research presented here is based on parishioners from the Polish and British Catholic Church in the same parishes. The parishes are located in dioceses of Westminster, Nottingham, Aberdeen and Dublin. Data was gathered through interviews and interpreted using Grounded Theory (A. Strauss, J Corbin). The research runs from September 2008 to April 2009, so, at the time of writing this abstract, data is still being collected. The sample consist of 20 interviews form each diocese, equally shared between guests and hosts.

The findings from the data so far are that the ways of perceiving faith and taking part in parish life vary between Polish and British parishioners. The relationship between priest and parishioners is also different. However, the expectations of each group toward the other vary between locations. There is a strong emphasis

from host group (British and Irish) on the fact that Polish have much younger parishioners. This difference is related to two factors: the youth of Polish migrants, and the ageing membership of the English Catholic Church. The British are used to hosting many groups of migrants, so having Poles that are Christians and white doesn't seem to influence them strongly.

Polish followers perceive the Polish Catholic Church as exceptional, and participating in the Polish mass helps them to perceive the faith and makes them feel to be closer to Poland. As a result, they do not feel a strong urge to mix with British parishioners or contribute to the mass or parish life. There have been responses from Polish interviewees saying that they admire the way host parishioners are welcoming and take an active part in parish life. This might be seen as an invitation from the hosts for the Poles to become more involved in parish life.

One question arising is whether parishioners from both groups should know each other better if they coexist in one community. Would it help the cohesion of the community and integration? As the project is still ongoing at the time of writing (March 09), it is anticipated that the full findings will give a broader picture of the perception between hosts and guests among Catholic parishes of in the UK.

Panel 37 (HS 31) **– Theoretical issues (III)**

1) Léon Turner
Rethinking relationality in theology and psychology

The idea of the autonomous isolated individual has been largely rejected by contemporary theological anthropology, which is now more or less united in believing that self and personhood must be understood in relational terms. Indeed, it is often claimed that the contemporary focus upon the social nature of personhood revives and rejuvenates much older Christian theological ideas. The recent theological consensus has been encouraged by dialogue with the secular human sciences, particularly psychology, which, it is commonly assumed, corroborates Christian theology's claims about human relationality. My primary aims in this paper are to explore the plausibility of this claim, and thereby expose certain philosophical difficulties with theology's broader dialogue with psychology.

I make four main points. First, I argue that theology's engagement with social constructionist psychology, in which the process of self-development is conceived merely as an unfolding history of relationality meets with several significant problems. These stem from a number of basic disparities between constructionist and theological claims about what it means to be a human person. Secondly, in addressing recent criticisms of relational approaches, I argue that metaphysical and ethical claims about the essentially relational nature of personhood ought to be distinguished from the developmental psychological claim that the construction of the self is a wholly relational process. The observed tendency in contemporary dialogue between theology and psychology to downplay the significance of physiological constraints upon self-development, I suggest, might even lead to a concept of person-

hood that few psychologists or theologians would find philosophically or ethically acceptable. Thirdly, I will argue that a number of valuable methodological lessons can be learned from a close examination of theology's engagement with psychological accounts of relational personhood. Theological concepts of personhood and self, I suggest, are far too complex to be captured in dialogue with any single psychological discourse, and future dialogue needs to embrace a broader multi-faceted approach. Furthermore, I argue, this particular interdisciplinary conversation demonstrates the inherent danger in attempting to abstract specific psychological theories or concepts from their original theoretical context in support of theological ideas.

Finally, I will outline a novel means of conceptualizing the relationship between theological anthropology and psychology, and the ways in which coherent hybrid concepts of self and personhood might be constructed.

2) Emma Shackle
The long-term impact of the religious school, including the religious boarding school, on the psychology of global nomads

Child expatriates are often described as 'global nomads' or 'third culture kids'. The original sociological studies of American children abroad took place in post-Independence India, in the nineteen-sixties. Subsequent research has focused mainly on children who attend 'international' schools. A 'third culture kid' is defined as: 'a person who has spent a significant part of his or her developmental years outside the parent's culture. The third culture kid builds relationships to all of the cultures while not having full ownership in any. Although elements from each culture are assimilated into the third culture kid's life experience, the sense of belonging is in relationship to others of similar background' (Pollock & Van Reken 2001) McCaig coined the alternative term 'global nomad' in 1992 and defined it as: 'a person of any age or nationality who has lived outside of his/her passport country because of a parent's career' (Fail 2007). This paper restructures and widens the current research framework by attending to those child expatriates who were educated within alternative educational systems (Catholic and 'national') either at 'home' or in the 'host' country, whether at primary, secondary or tertiary level, over two centuries. The data consists of a questionnaire study of adult global nomads and documents, including memoirs and novels. In addition, the educational experiences of 'global nomads' and other child ex-pats are 'uncovered' through a study of obituaries of students from a British Catholic boarding school (covering a selection of students from the late nineteenth to the late twentieth century).

The research can best be seen as a form of 'tribal' history, using primary data. Since the author is herself a member of the 'tribe' and of various sub-divisions of the 'tribe', she operates like a family historian working on her own family history. The existing research on global nomads and third culture kids can be seen as establishing the existence of a group who are different from their 'stay at home' contemporaries both in childhood and adult life (Fail 2002; Pollock & Van Reken 2001). The discipline of the 'history of childhood' (cf. Aries, 1996, Heywood, 2001) needs to note the existence of this group. The fact that adults rediscover and reinterpret their own

childhood experiences when they return to adult education or retire is well known to teachers in that field (cf. King 1993; Shackle 1991 unpublished). Such processes give special value to the recollections of contemporary adults about their childhood.

The findings allow for a careful examination of the nature of the psychological needs of global nomads in education, the importance of the 'fit' between them and the 'healthy' boarding school, whether religious or secular, and the relevance of contemporary emancipatory pedagogies.

Session 9
Wednesday 26 August, 14.30-16.30 h.

Panel 38 (KF) – **Prayer practices: Preliminary findings from a suite of empirical investigations**
Kevin L. Ladd (chair)

Panel abstract
The proposed symposium introduces the context and preliminary results relevant to a three-year project investigating practices associated with prayer; at the time of the proposed presentation, the project will be nearing the end of its second year. In broad terms, the venture is descriptive in nature since its primary goal is to offer insight into how people engage this central spiritual discipline. It incorporates both quantitative and qualitative methodologies, collecting data in the form of surveys, experiments, and interviews from a targeted total of approximately 800 participants in the northern Indiana, Illinois, Ohio, and southern Michigan region; slightly over 400 respondents from 11 congregations have completed the process.

One unique facet of this programmatic research is the fact that once the data are gathered and cleaned, they will be made freely available for other researchers to mine. This will be especially important with regard to some of the qualitative interviews which will be fully transcribed in addition to being available in HD video format. The survey data, in addition to standard demographic information, include responses regarding health indices such as BMI and daily functioning, individual and corporate prayer activity, content and themes included in prayers, outcomes potentially associated with prayers (e.g., "fruits of the spirit"), level of volunteer activity, financial contributions to congregations, proselytizing activity, emotional health, personality inventory, value priorities, the Post-Critical Belief scale, faith maturity, attachment styles, favourite musical pieces (both religious and secular), and a few other components of less broad interest.

It is our hope that the proposed presentation will give us a forum to describe the project as it now stands and invite others to join with us to explore this rich data set in the near future.

1) Kevin L. Ladd, Daniel N. McIntosh, Cara A. Cook & Meleah L. Ladd
Physical aspects of prayer: Mimicry as foundational principle

There is a small but growing literature regarding prayer as a practice usefully distinguished from meditation or mindfulness exercises. The majority of these studies include single item measures of prayer frequency as one among multiple indices of religious behaviour to evaluate the intensity of a respondent's belief system. A minority of the studies address the multidimensional nature of prayer, emphasizing the nuances of this specific religious practice. The former approach is typically atheoretical with respect to prayer *per se*, while the latter approach tends to anchor prayer behaviour in more explicit models.

The present paper extends the research that emphasizes the multidimensional nature of prayer and builds on systematic investigations conceptualizing prayer as a typically intentional behaviour that practitioners engage in an effort to establish or maintain a sense of personal connectivity with the supra-physical realm (i.e., God, in theistic terms). In this model, the linguistic content, physical actions, and the personal motivations associated with the prayer are considered as individually contributing to the overall relational experience.

While this conceptual model has proven empirically useful, it employs mid-level reasoning with regard to testable (i.e., non-theological) aspects of prayer behaviour. Emerging work on embodiment in social and cognitive psychology considers the role that physical action plays in emotional and cognitive processes, including how matching behaviours influence relational processes. The present paper contends that this literature can move the conceptualization of prayer to a deeper level of understanding. In particular, evidence is presented outlining how engaging in spontaneous mimicry promotes social cohesion among other positive effects. Next, the argument is advanced that the physical aspects associated with prayer (e.g., bowing head, folding hands, kneeling) constitute actions that are both spontaneous (either mimetic or as part of a response to the situation or emotions) and explicitly taught with the intention that they become dominant responses, readily available, especially in ambiguous situations. In this way, the bodily behaviours associated with prayers provide a physiological experience of well-being and relationship that aligns with the empirically untestable but widely postulated theological tenets of connectivity. Physical actions and postures occurring during prayer are likely to influence the thinking and feeling of the person praying, including altering a sense of relationship with others in the environment and the perceived target of the prayer. These thus provide measurable psychological processes that can help explain the social-psychological results of prayers.

2) Kaitlyn Foreman, Melissa Lentine, Sarah Mertes & Brice Petgen
Sampling and survey components and issues

The content of this paper describes the sampling process whereby we are striving to create a database that spans Christian denominations and balances demographic concerns. It also discusses the characteristics of the survey components and addresses the various hypotheses concerning the relations among subsets of variables.

3) Jamie A. Cora, Kyle Messick, Kaitlyn Foreman & Amelia Sinnott
Three protocols: Cameras, labyrinths, and mannequins

In this paper, we discuss the protocols involved in the three primary studies comprising this project. The first protocol involves supplying digital cameras to participants. The people are requested to carry the camera with them for the ensuing week, taking photos and recording sounds of events that they find "spiritually or prayerfully important". Upon returning the cameras, participants provide descriptions of each picture. The fundamental research question addressed revolves around exploring possi-

ble links between how people engage their spirituality and how they literally see the world with reference to that spirituality. The second protocol explores how people engage prayer while physically moving. Participants are randomly assigned to pray or think about their spirituality while either: walking a labyrinth, walking along a straight line, walking freely in a defined space, or sitting still. Pre and post measures are taken concerning the participant's emotional status. Additional behavioural measures also recorded include the amount of time spent engaging the task and the number of steps taken during the task. The third protocol randomly assigns participants to view either a male or a female mannequin arranged in one of six classic prayer postures (e.g., standing with arms stretched upward). The initial task is to rate the mannequin as though it were a living human with regard to its health, personality, and preferences for spiritual practices; the participant had previously rated her or himself on identical items. Next, the person is given the opportunity to assume the same position as the mannequin and engage in prayer if she or he is comfortable so doing. Upon completion of this task, the person is asked to write out a text reflective of the prayer she or he said while in the specific posture. In addition to evaluating the presence or absence of stereotypes and prejudices with regard to physical postures, these data will also allow us to explore variations in prayer content and themes evoked by assuming different physical positions.

4) Wanakee Brown, Sarah C. Mertes, Briana Becker & Erin Tracey
Preliminary findings and lessons learned thus far

This paper offers an initial review of selected findings from across the three protocols, balancing the presentation between quantitative and qualitative analyses. We also note some of the unexpected challenges that have arisen both within the execution of specific protocols and with regard to the coordination and recruiting processes.

Panel 39 (HS 28) – Working with the Post-Critical Belief Scale

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1) Rafael Piotr Bartczuk, Jacek Śliwak, Marek Jarosz, Jerzy Szymołon, Michal Wiechetek, Beata Zarzycka & Magdalena Dawidowicz
Post-critical beliefs and anxiety in a Polish sample

Paul Ricoeur (1970) paid attention to the need for a new interpretation of religious contents, so called restorative interpretation – as a condition facilitating faith in the atheistic and secularised world. Referring to Ricoeur's views, Wulff (1991, 1999) suggested an interesting perspective on religion based on the analysis of religious cognitive styles. According to Wulff, there are four possible approaches to religion, which can be located in a two-dimensional space. The vertical axis describes the exclusion vs. inclusion of transcendence. It provides the information about the degree to which people accept the existence in a transcendent reality, i.e. differentiates religious and non-religious persons. The horizontal axis – the literal vs. symbolic – pro-

vides an answer for a question about how religious contents are interpreted. As a result of crossing mentioned dimensions, four quadrants appear. They mirror potential religious cognitive styles: literal affirmation, literal disaffirmation, symbolic disaffirmation (reductive interpretation) and symbolic affirmation (restorative interpretation) (Wulff 1991, 1999; Hutsebaut 1996, 2000). Inspired by Wulff's conception, Hutsebaut (1996) designed the Post-Critical Belief Scale, which proved to be an accurate operationalization of the dimensions mentioned above.

The subject of the presented research was the analysis between religious cognitive styles (Hutsebaut's Post-Critical Belief Scale) and the structure of anxiety (R. B. Cattell's IPAT Anxiety Scale). In the light of the hitherto research it can be assumed that the relationship between religiosity and anxiety takes various directions. Specific religiosity dimensions are capable of either strengthening or weakening anxiety. The above configuration of correlations is located in a broader socio-cultural context which, in the area of religiosity, is expressed by post-critical beliefs. This context conditions the emergence of particular types of religious cognition and is a likely modifier of their relationship with anxiety.

The empirical exploration of the presented problem was conducted on the basis of the results of the research conducted on 300 Polish students, half of whom were male and the other half female students. The preliminary analysis of the results was carried out by means of the correlation strategy. It was stated that cognitive styles incorporating the exclusion of transcendence are positively correlated with higher anxiety results whereas those based on the inclusion of transcendence showed no correlation with anxiety. In the further stage of the study, a typology of the sample was carried out by means of the cluster analysis. Moreover, the analysis of differences between individuals with different characteristics in terms of post-critical beliefs was conducted. Differences among the identified types were found within the Total Trait Anxiety as well as within its components; this applies in particular to the following factors: Q3 (Ego Weakness), C (Lack of Self-Sentiment), L (Paranoid-Type of Insecurity) and Q4 (Tension). Furthermore, dissimilar correlations between the variables were found in relation to sex. Despite the fact that there is a need for further research focused on the verification of the correlations obtained, the data suggest that the attitudes to religion, which are characterized by the negation of transcendence, may be related to a higher level of anxiety.

2) Dirk Hutsebaut
PCBS for children between 10 and 14

After 15 years of research and experience width the PCBS for adolescents and adults, we present a study on children between 10 and 14 years old in Catholic schools in the Flanders. The PCBS is an attitude scale inspired by the scheme in the epilogue of the book of D. Wulff and tries to operationalize that scheme. Wulff argues that the interaction of a person with an element of the religious reality is coloured by two basic axes: inclusion of exclusion of transcendence and literal or symbolic thinking. The combination of the two axes gives 4 quadrants: literal inclusion or exclusion and symbolic inclusion or exclusion. For children we constructed and

instrument based on the same assumptions. Inspired by the LAM scales of Hunt we have chosen 8 themes (f.e. existence of God, stories about the miracles by Jesus) and we presented them 4 possible answers, inspired by the 4 quadrants. We asked the children to order the answers from 1 to 4 in function of their preference. Four reliable dimensions could be constructed. We also measured ethnocentricity and subjective wellbeing at school. Two samples: 1922 children between 10 and 12 and 1627 children between 13 and 14, all of Catholic schools in the Flanders.

We observed that children are more attracted by symbolic thinking than by literal one. Older children are more attracted by symbolic unbelief than by symbolic belief. The correlations between the dimensions are very similar to these of adults and adolescents. Ethnocentricity is correlated with literal unbelief and we observe a negative correlation with symbolic belief. That is different from the other samples, where we see that literal thinking be it belief or unbelief has a positive correlation with ethnocentricity.

3) Antonio Muñoz García
How concerned are religious people about environment? Differences between the pro-environmental character of traditional religious measures and modern spirituality

Sociology and psychology are the most important disciplines that have studied the relationships between religion and pro-environmental attitudes. These attitudes have been related with traditional religions of the world and, by extension, with traditional spirituality in sociological literature. The pro-environmental character is also attributed to modern practices and beliefs, although this is mostly empirically uncertain. The association of traditional religious measures and "unity with nature" and "protecting the environment" of Swartz Value Survey (spanish version, 1991; Muñoz 2008) was in agreement with previous studies (White 1967; Sherkat & Ellison 2007): pro-environmental values were independent on a measure (Saroglou & Galand 2004) of God importance, prayer, and religion, but it was related with the importance of spirituality for person and his/her interest in emotional-relational and communitarian aspects, meanings, values, and personal experiences. In line with White (1967) and Sherkat and Ellison (2007) pro-environmental values were related with high Relativism and Second Naivité dimensions of the Post-Critical Belief Scale (PCBS; Hutsebaut 1996) although they were independent from Orthodoxy and External Critic. Going into the study of pro-environmental character of religion in depth, we will describe the relationships between dimensions of religions thinking (PCBS), modern spirituality measures, and four dimensions of pro-environmental concern: selfishness, socialtruism, biosferism, and ego-bio-centrism (Schultz 2000; Thompson & Barton 1994; Amérigo, Aragonés, Frutos, Sevillano & Cortés 2007).

4) Joke van Saane
Calvinism and psychology

Since the introduction of the Calvinist version of Protestantism in The Netherlands in the 16th century, Calvinism has played a significant role in the Dutch culture. Within religion, politics, cultural manifestations, education: Calvinism is present. Prototypes of Calvinists are serious people, hard working and soberly living. Their focus is upon God and the other in stead of upon themselves. Life is a duty and by no means a pleasure. The Calvinist religion is focused on the distance between man and God, and on predestination for eternal life. For daily life, there are numerous religious demands, for example on clothing, luxury goods and altruism. In different studies, this typical religious form of Calvinism has been correlated to negative emotions like guilt and shame and to several types of depression.

In this paper a study is presented on contemporary Calvinism and some psychological traits. In the context of the international year in memory of the 500th birthday of John Calvin, an important initiator of the Reformation and name giver to the Calvinism, Van Saane has developed the so-called C-Factor Test. This is an online test to measure the grade of personal Calvinism. The C-factor test has been developed and spread in cooperation with a national newspaper. The test contains five categories: religious beliefs, work attitude, soberness, one track mindedness and relations. The C-factor results in a personal score, the total percentage of Calvinism, and in category score, also expressed as a personal percentage. The results of the Calvinism test have been correlated with scores on the Leuven Emotion Scale and the Post Critical Belief Scale. The Leuven Emotion Scale gives a score on personality and emotions by scoring the intensity and the frequency of positive and negative emotions. The Post Critical Belief Scale is focused on the structure of the religious beliefs in terms of literal or illiteral reading of the Bible and of inclusion or exclusion of transcendence. In this paper the results of this study will be presented.

Panel 40 (HS 30) – Religious (in)tolerance and forgiveness

1) Matthieu van Pachterbeke & Vassilis Saroglou
Questioning worldviews within and outside religion: the existential quest attitude

For religious people, holding an open, flexible, and challenging approach to one's religious beliefs is associated with positive social correlates such as altruism, low authoritarianism, and low prejudice. Batson conceptualized this open attitude as religious quest (Batson & Schoenrade 1991a, 1991b). But what is the most important in religious quest: religiosity, quest or their mix? We bet that the quest attitude is an important element understudied in non-religious people, and that holding existential beliefs is universal, whereas endorsement of religious beliefs is only one specific way to address existential issues. Because Batson's scale cannot be applied to these

people, there is no instrument permitting to measure the quest attitude for non-religious people.

We developed a new instrument designed to address individual differences in readiness to question the meaning of life and fundamental worldviews (of which questions related to religion or spirituality are only one among several aspects). This scale can be applied to all sorts of people, be they attached or not to particular ideologies and worldviews (e.g., religion, communism, ecology, humanism, nihilism, and so on. Three studies investigated the scale's validity and the construct's predictors and outcomes. Two studies by questionnaires, on adults (n=206) and students (n=323) proved the psychometric qualities of the scale and the construct validity. Indeed, existential quest scale was negatively linked to authoritarianism and need for closure but positively associated with empathy. Furthermore, existential quest was not linearly linked to religiosity. This last, curvilinear, relation will be discussed. A third study showed experimentally that, in an argumentation task on various topics, while everyone has a tendency to provide more arguments that confirm his own position, the more existential quest people are, the more they can imagine arguments contrary to their own opinions and endorse them with some conviction. This tendency was linked more strongly with the existential quest scale than with others scales such as need for cognition, need for closure or dogmatism, proving the discriminant and incremental validity of the existential quest scale. This experiment also brings some light on the underlying mechanisms of the perspective taking and tolerance characteristic of quest.

In sum, these researches showed that doubt and openness to change one's core beliefs also occur, and can be measured, in non-religious context. In the secularizing European context this attitude could take a growing importance.

2) Aid Smajić & Ralph W. Hood
Religiosity as a determinant of ethnic tolerance in Bosnia and Herzegovina

Whether religion is a factor contributing to intergroup (in-) tolerance, however, has been a point of academic discussion and research within the social sciences. The answer on the question is especially important for countries with recent history of seemingly ethno-religious military conflicts like in the case of Bosnia and Herzegovina, where the conflict coincided with revival of religious sentiment and where ethno-religious diversity and negative attitudes are still largely present.

Social psychologists also have been struggling with the question for over fifty years and have accumulated empirical data suggesting that at the level of psychological analysis two specific religious orientations positively contribute to the level of tolerance of religious individuals towards other ethno-religious groups, namely intrinsic religiosity and religious orthodoxy. It has been concluded that even religious fundamentalism might not be positively related to intolerance provided it is conceptualized as a set of specific religious beliefs concerning the veracity and truth of the sacred texts based upon the model of intratextuality developed by Hood and his colleagues. However, psychological studies of ethno-religious tolerance also

suggest that the presence of authoritarian tendencies and a heightened sense of ethnic identity might be critically important in negatively moderating relationship between public religiosity and ethnic tolerance.

Bosnia and Herzegovina is a home of three ethno-religious groups whose religious and ethnic identities are completely matching each other so much so that Bosnian Catholics are usually Croats by ethnicity, Bosnian Orthodox are ethnically Serbs, while Bosnian Muslims would identify themselves as Bosniacs by ethnicity. After Bosnian 1992-1995 war, the country has remained to be largely divided society whose functionality at gross-level is seriously undermined by ethno-religious divisions, stereotypes and prejudices. The crucial question becomes what is the role of religion in uprooting or supporting intolerant ethno-religious attitudes from the conciseness of youth in Bosnia? Empirical studies on the subject are both rare and usually limited in the scope of investigated variables. The present research collected empirical data on wider range of variables and their mutual relationships at sample consisting of students from three Bosnian universities. Independent variable of religiosity includes religious attitudes, ritual dimension of religiosity, religious orthodoxy, intrinsic vs. extrinsic religiosity, and religious fundamentalism, while ethnic stereotypes, ethnic prejudice, social acceptance and political tolerance account for dependent variable of ethnic tolerance. The authoritarian tendencies, national identity, ethnocentrism and perceived ethnic threat are used as moderating variables. Given the widespread ethnocentrism in the country it is hypothesized that religious sentiment irrespective of its strength will be overpowered by the intolerant influence of authoritarian tendencies, ethnocentrism and perception of ethnic threat, thus losing its power in establishing attitude of tolerance towards different others. However, it is expected that the highest level of intolerant attitude will be shown by irreligious individuals scoring high on ethnocentrism and authoritarian tendencies due to removal of mitigating effect of religiosity.

3) H. Wesley Perkins
Forgiveness, religious commitment and well-being in adulthood: A life stage and cohort assessment

The concept and practice of forgiveness, which has been frequently linked with religious values and espoused by major faith traditions, has gained attention by psychologists working on the health benefits of forgiveness in small groups and clinical populations. Less attention has been given to the simultaneous assessment of interrelationships among religiosity, forgiveness and health in larger non-clinical populations. The current study explores the associations among religiosity, the practice/experience of forgiveness, and measures of well-being in a large sample of non-clinical, university educated and relative affluent adults at three time points over a ten year period. The data are drawn from three waves of an anonymous survey of adults who were graduates from an undergraduate institution of higher education attended almost entirely by students of young adult age (17-23). The entire graduating classes of 1979, 1982, 1985, 1989 and 1993 were surveyed in 1999-2000 providing data on adults ranging in age from 25-45 residing in 44 states across the United

States (N=1,282; 64% response). Men and women were equally represented in the sample and were employed in a wide range of occupations. Two-thirds of respondents were married, one-quarter were single or divorced, and another 8% were single but living with a partner. Slightly more than half of the sample (54%) had children at the time of this initial survey. In 2003-04 all five cohorts were resurveyed anonymously along with the added graduating classes of 1997 and 2001 (N=1,483; 54% response). In 2007-08 all seven cohorts were resurveyed along with the added graduating classes of 2005 and 2006 (N=1,897; 53% response).

Forgiveness is assessed in terms of the extent to which one is able to forgive others as a general disposition and actual reported extent of forgiving the person who has wronged the respondent the most in the last five years. The extent to which the individual is forgiving of oneself is measured for hurts inflicted on family, friends, and co-workers, for one's own moral failures, and for failures to live up to one's own major goals and expectations. Religiosity is measured in terms of 1) personal commitment to a faith tradition, 2) frequency of attendance at religious services, and 3) the extent to which the respondent thinks of his or her life as a part of a larger spiritual force in trying to understand and deal with major problems in one's life. Health and well-being are assessed with a general measure of happiness, a general measure of subjectively assessed health, and a stress index of physical and emotional symptoms including how often the individual feels restless, feels irritable or tense, has trouble sleeping, has trouble remembering things, and feels little motivation, low spirits, or little sense of purpose.

The ability to forgive others without resentment or need for apology and the extent to which one has forgiven others and oneself are significantly associated with religiosity, health, and well-being. Forgiving others and forgiving oneself each simultaneously predict reduced stress. The ability to forgive oneself demonstrates an especially large effect on the reduction of stress symptoms, and indeed, the largest effect of all variables considered, both in terms of a direct impact on stress and an indirect effect through a significant influence on the ability to forgive others. Religiosity's primary contribution to stress reduction occurs indirectly through positive impact on forgiveness of self and others. Religiosity is more strongly related to the ability to forgive others and less influential in the forgiveness of self. Results are consistent for males and females and are highly stable with each age group and time period.

4) Violetta Barzankian-Kaydan
Can there be forgiveness in the face of denial, and in the absence of repentance and justice?

Psychologists and philosophers considered "forgiveness" to be mainly a theological topic up till 1997, when the John Templeton foundation sponsored initiatives to fund scientific research into the study of forgiveness. Since then, a large amount of research has been undertaken particularly with regard to forgiveness and mental health. Research has revealed not only the potential benefits to immediate victims that follow from their not withholding forgiveness, but also potential costs in wider

settings, when forgiveness may be construed as condoning or excusing an offence, possibly increasing the risk of future victimisation (Exline 2003). Most research on forgiveness refers to the immediate victim of the offence, while little has been done to address those affected by the harm done to others, whether a member of their family, their social group or their race, as in the case of genocide. This is particularly poignant in the cases of "denied genocides" as in the Armenian Genocide (1915-1923) and the Jewish Holocaust (1939-1945), (Wiesenthal 1998; Worthington 1998; etc.). With the "denied genocide" in Armenia as its example, and psychoanalytic theory as its working basis, this paper makes use of the theories of Charny (1990) on the psychology of denial to explore different possible models of response. It then discusses different theoretical psychological formulations of forgiveness (Harris et al. 2007) before considering the theologically-informed views of six religious scholars from Christianity, Judaism, Islam, Buddhism and Hinduism (McCullough et al. 2000). Psychological and theological methodologies are used to explore the possibility of forgiveness in the context of denial of guilt and/or responsibility. Some questions that are raised are: Can forgiveness be unconditional? Is there a connection between forgiveness and mercy? Does forgiveness necessitate reconciliation? Are some acts unforgivable? In religious and psychological terms can there be forgiveness in the face of denial?

Panel 41 (HS 31) – Religion and personality

1) Anikó Kézdy & Tamás Martos
"I run straight towards the goal". Religiosity and developmental tasks in personal projects

There is a growing body of empirical evidence that goals play an important role in the personality through motivating the behaviour, defining the direction and subjective meaning of actions, and providing a link between the self and the social context. In the past years religious/spiritual goals have been given a special attention as well. Theory and research describe religious/spiritual goals either on the basis of their content (Emmons 1999), or through the term of sanctification, referring to the experience when something ordinary (e.g. a goal) gains a special sacred nature for the individual (Pargament & Mahoney 2005).

It has also been proved that the developmental tasks characteristic of given phases of life appear among the personal goals of the individual (Salmela-Aro, Aunola, and Nurmi 2007). These projects are related to the self, and connected to personality/identity formation. Specific developmental tasks are reflected in the content of these projects (e.g. career choices, establishing intimate relationships, family duties). Based on the theories of Erikson and Fowler, it may be hypothesized that the development of faith might also emerge in the content of personal goals.

The aim of the study is to explore whether 1) religious/spiritual issues appear along with the other self-related projects in the contents of personal projects; 2) religious/spiritual goals reflect the developmental tasks characteristic of faith develop-

ment in the specific life phase; 3) self-related goals are connected to more religious reasons to pursue them.

Our sample consisted of 153 emerging adults (aged 18-25), 30 young adults (aged 26-35), and 55 adults (aged 36-67) (total 238 subjects). In our questionnaire personal projects were assessed through having the subjects list their current projects and evaluate the projects along various aspects, including religious aspects as well.

Understanding the nature and functioning of religious/spiritual and self-related projects in the system of personal goals will have major benefits in the practice of psychological counselling in helping clients with developmental tasks and in life transitions.

2) Luciano Giromini, Emanuela Brusadelli & Germano Rossi
Religiosity, authoritarianism, fundamentalism and personality traits

Religiosity, authoritarianism and fundamentalism have been studied from many different perspectives. A relatively new approach to this field is to explore personality traits related to these dimensions, as measured by performance-based personality tests (complex tasks that involve both perceptive and projective processes; Kubiszyn et al. 2000).

A first aim of this study was to describe the constructs of religiosity, authoritarianism and fundamentalism, in terms of Rorschach variables (Exner 2003). The intent, more precisely, was to understand whether any aspect of the personality could underlie the tendency to be religious, authoritarian or fundamentalist. Furthermore, we investigated the personality dimensions related to these phenomena, as measured by a different kind of personality test, the Adjective Check List (ACL; Gough 1979). Because of the rapidity with which participants tend to complete it, this test is considered different from most self-report scales.

Material and participants: the ACL, the Rorschach test and some self-report scales about religiosity, authoritarianism and fundamentalism (Stenner 2005; Lith et al. 2005; Gorsuch et al. 1989; Batson 1991) were administered to a sample of Italian students, at the University of Milan-Bicocca. Analysis: The relationship among these instruments was examined by mean of Pearson correlation indices (for continuous variables) and Chi-square values (for discrete variables). To better understand the fundamentalism's scores in terms of personality traits, then, two different groups of subjects (formed on the basis of the distribution: high vs. low fundamentalism's scores) were compared in terms of the Rorschach variables and ACL results. For the Rorschach test, a new index – the Response Complexity Score (Viglione, in press) – was examined too.

The results found in this study reflect the complexity of the phenomenon; different personality traits and different kind of strategies seem to be linked to high fundamentalism and authoritarianism scores. Specifically, people with high values in these constructs exhibited a tendency either to avoid or to look for complexity in life situations. Other Rorschach variables related to these constructs dealt with cognitive and affective resources and with control abilities. In short, our results suggest that while for some people fundamentalism could work as an external control (a way to

simplify the life), because of their attitude to look for complexity, for others it could represent an 'easy solution', due to their poor ability to deal with complexity.

3) Patty van Cappellen & Vassilis Saroglou
Positive emotions as influencing spirituality-related feelings and behavioural intentions: The specific role of awe

Research has examined how religious experience may lead to positive emotions, but little is known on the opposite direction link, i.e. positive emotions as having an impact on religion/ spirituality and on the way religious/spiritual people feel, think, and behave. In two recent studies, Saroglou, Buxant, and Tilquin (2008) showed that the induction (through short video clips) of self-transcendent positive emotions such as awe/wonder increased participants' religiosity and spirituality.

In the present two studies, we further investigated whether the induction of self-transcendent positive emotions may activate behavioural intentions related to spirituality (e.g. willingness to visit a spiritual destination) and spirituality-related interpersonal emotions (e.g. closeness with God, oneness with other people). The effects could apply to all participants but we hypothesized that religious/spiritual people would be more sensitive to the induction of positive self-transcendent emotions.

In study 1 (an internet study), we asked participants (N = 109), randomly assigned in four conditions, to write about an event that made them feel (a) awe, (b) pride, (c) joy or (d) was neutral. Afterwards, we administered the Spiritual Transcendence Scale (STS: Piedmont, 1999) facets of universality and connectedness and a religiosity measure, and evaluated participants' willingness to visit Tibet (spiritual destination) and Haiti (non-spiritual destination). In study 2 (lab experiment), we exposed participants (N = 94) to one of four videos inducing (a) awe of nature, (b) wonder at childbirth, (c) humor, or (d) a neutral video. Afterwards, we administered projective measures of closeness with others ("oneness"; see Waugh & Fredrickson, 2006) and proximity with God (graphically in one page), and the same scales of religiosity/spirituality as in Study 1.

Across the two studies, the results indicate that the induction of awe/wonder but not of other positive emotions (e.g. humor, pride, or joy) make religious and/or spiritual people – but not all participants - to experience a greater willingness to undertake spirituality-related behaviours and a greater feeling of oneness with others. In addition, in Study 2, an impersonal emotional context (awe of nature) was relevant for STS-universality, whereas an interpersonal emotional context (wonder at childbirth) was relevant for religiosity and STS-connectedness. In sum, in the field of religion/spirituality, the emotion of awe/wonder confirms its special status compared with other positive emotions.

4) Péter Török, András Ittzés, Tünde Szabó & Gábor Török
The examination of spirituality as an independent dimension of personality among helping professionals

In our days, spirituality is viewed by ever more people as an independent dimension of personality, which may play a role in copying, the preservation of mental health, and recovery. In spite of its importance, the research of spirituality in the region of post-socialist countries develops slowly. The proper recognition of spirituality evolves gradually in the activities and formation of helping professionals.

This paper reports about one of the researches carried out by the Institute of Mental Health, Semmelweis University (Hungary) in the area of spirituality and society. The main goals of the research entitled "The examination of spirituality among helping professionals and university students" are (a) the Hungarian adaptation of Ralph Piedmont's ASPIRES (Assessment of Spirituality and Religious Sentiments) survey, (b) the checking of its measuring effectivity and (c) reliability. While the pilot validity research was carried out on a sample of 114 persons, the main validity research involved 583 people, the majority of whom were professionals and the remaining part consisted of university students. Apart from ASPIRES, the tests utilized for validation were mostly the same as what the author used (NEO-PI-R, Crumbaugh's Purpose of Life Test, Rosenberg's Self-Esteem Test etc.). In cases where we had no appropriate validated test we used such Hungarian validated versions whose content was the same. The list of research tools were further extended with those tests we considered important for our research; thus we surveyed our respondents all together with 12 questionnaires, including sociological and demographic questions.

This robust test battery and the data resulting from the validity research enable us not only to adapt ASPRIRES to the Hungarian situation, but also the comparison of the surveyed sub-samples. The comparison of the different populations, such as the non-helping and helping professionals – including psychotherapists, ecclesiastics, university students preparing for helping occupations, and others –, furthermore, the indicators of the different occupational cultures provide a rich opportunity for investigation. The data processing, the exploration of trends and relationships – the evaluation of the results are still under way. Apart from the main outcomes of validation, this paper will present some of the first results, such as the comparison of 100 psychotherapists' and 100 ecclesiastics' ASPIRES indicators. We compare these professionals on the basis of the components of spiritual transcendence described by Piedmont (prayer fulfilment, universality, and connectedness).

Panel 42 (HS 32) – Religion in popular culture

1) Martin Felinger
Interest of adolescents in sects and pseudo-religious cults

Numerous works confirm that cults present an important topic for many girls and boys in adolescence. Above all, occultism, esotericism and Satanism, as well as offers by sects, appear to have considerable significance in adolescence (Zinser 2006; Christiansen 2006; Scholl & Streib 2000; Grom 2002). The possible dangers and negative effects that can come from just such offers are sufficiently known and are thoroughly described in the relevant literature (Emerson & Syron 1995; Thaler-Singer & Lalich 1997; Ortner 2002; Kleiminger 2003; Schmidt 2003). The goal of the present investigation was a differentiated ascertainment of the relevant cult offerings for adolescents and a more detailed description of systems and explanations for why adolescents turn to cults. The assessments were reviewed with respect to differences in gender and grade level, as well as differences between the federal states. Furthermore, there was an attempt to identify variables that can explain the interest in cults in more depth. In the present investigation 1,164 girls and boys in the 8th grade and 1,276 female and male pupils in the 11th grade from 22 schools in Vienna and various cities and communities in Lower Austria took part.

The interest in cult areas among younger girls and boys is also nurtured to a significant extent by curiosity and the wish to try out new things, besides possibly problematic living situations. With an increasing body of experience in the cult area the probability increases that psychological problems also become more important as a motive for turning to cults. Among the older female and male pupils curiosity is hardly more of a predictor for interest in cult areas; in the case of greater interest among this age group, primarily dissatisfaction with the current living situation is presumed, which from its intensity increases with progressively more practical experiences in this area.

Five types of pupils can be identified ("Satanists", "soft Satanists", "those interested in sects," "realists", "those interested in the occult"). The realists show no interest in the diverse cult areas, have hardly any relevant experiences, and distinguish themselves by having balanced personality structures as well as satisfactory living situations. However, all other girls and boys, with the exception of those interested in sects, have more or less large deficits as well as wishes for changes in various areas of their lives. Those interested in the occult, as well as the soft-occultists, who differ only in the extent of their interests and in the number of their experiences, express great dissatisfaction in various living situations. The soft-Satanists, who clearly have fewer experiences in this satanic area than the Satanists, also exhibit a considerable amount of aggression. In the group of Satanists, a remarkable number of clinically-relevant peculiarities can be observed among the girls and boys. In addition to a pronounced measure of aggression and neuroticism these adolescents stand out by having an extremely depressive appraisal of their lives and social relationships. Also, the consumption of alcohol and nicotine is noticeably higher in this group than with all other female and male pupils.

2) Jan Paleček
"That is not a normal sun you idiot". Videos of sun miracles on the Internet - new visual representations facing old problems

Since the Marian apparition in Fatima in 1917 the miracle of sun has been a part of the catholic religious tradition. The pictures of the sun allegedly taken in Fatima October 13, 1917 and published in newspapers in 1951, provided the first public visual representation of this kind of miraculous event. Recently, new visual representations of similar phenomena appeared on the Internet, namely many videos of sun miracles from Medjugorje. In my contribution, I will analyze how these videos are debated in related internet discussions. The discussions provide rich material of recent religious discourse on miracles and Marian apparitions. For some, the blinking and pulsating sun recorded on videotape is clearly and straightforwardly a miracle. For others, it is a human-created fake. For someone it may be an effect of Devil's work. And for still others it is an event that can be naturally or scientifically explained... Videos are interpreted in different ways, various arguments are mobilized. In other words, the new visual representations do not simply make the religious life easier, bringing clear testimonies to affirm and strengthen worshippers' faith. Rather, also it often makes matters of faith more complicated, challenging them and taking into question. What the representation shows is not unequivocally given by the videotape itself, it relates to arguments and statements involved in discussions. Some of contributors' arguments are pretty straightforward (see the title), others are sophisticated. Mostly the discussants are lay people, and they enable us to understand religiosity in a more general sense. By examining them we gain an insight into religiosity as something dynamic and heterogeneous, collectively negotiated and practiced on different levels and in various contexts; as something what can relate to rigorous theological analyses and debates only very loosely. Analyzing these data reveals also something about the character of visual representation. Routinely, we expect it to carry information about an outer and independent past reality. However, video materials, always interconnected with viewers' social practices help to (re)order reality in more or less visible, understandable, and liveable ways. In order to get some meaning and practical relevance, in order to become transparent and allow viewers identifying some "evidence" through them, videotapes have to be incorporated into a network of associations. Thus, since videotapes of miracles do not "speak for themselves", I will try to show how and with what effects they are spoken on behalf.

3) Paul Galea
Do fantasy books lead to the occult? The challenge of Harry Potter and the Lord of the Rings

Much is being said today about fantasy works of fiction that involve magic. The debate about the juvenile literary works of *Harry Potter* and the *Lord of the Rings* still generate interest. Some people object to magic as an essential element of the enchanting process of these novels. They claim that such usage of magic in these novels is an enticement for young readers to get them interested in the occult. Others

argue that magic is used as a means to create an imaginary world that captivates and enthrals young readers. These people argue that adolescents are capable of discerning between reality and fiction and thus are capable of distinguishing the magical in the novels they are reading from the reality in which they live. They also believe that reading such novels does not by itself encourage an interest in the occult.

Pruyser (1983) holds that literary works of fiction create an "illusionistic world" in which elements of reality and autism are brought together in a creative and playful way. These literary works are mainly "to entertain and fascinate and only secondarily to inform, educate or edify". The "illusionistic world" is "beyond or between the autistic and the realistic worlds" (Pruyser 1985). It has elements of both autism and reality and yet it belongs to neither one of them. Relying on this tripartite distinction, an empirical study was undertaken to discriminate between approaches to the fantasy books of the *Harry Potter* series and *The Lord of the Rings*, corresponding to those who approached these texts from the world of illusion, that is, of being able to distinguish well between fact and fiction, and those not able to do so. For the quantitative analysis, 465 students (225 boys, 240 girls) aged between 13 and 14, who had either read the novels or seen the movies of *Harry Potter* and *The Lord of the Rings* were employed. Participants, who came from 14 different schools in Malta, both private and public, were given a specifically designed questionnaire to answer in class (Azzopardi 2007).

Results were able to discriminate between two groups. The independent variable was Church Attendance. This particular information was retrieved from a specific question in the demographic information sheet. Furthermore, strong positive correlations were observed between those who practice their religion, identified with the church goers, and the illusionistic approach as captured by several independent variables. Similar strong positive correlations were observed between the non-church goers and the variables related to the world of magic and the occult. Moreover, participants belonging to the former group were seen to relate to a number of important values as manifested in the said books and films. Strong positive correlations were observed between reading and seeing such a genre of literature and films, and the values of friendship, sense of sacrifice, courage in front of difficulty, loyalty, tolerance, and being of principle. Most children identified 'courage in front of difficulty' as their first preference, for both the *Harry Potter* series and *The Lord of the Rings* trilogy. The other category of participants, on the other hand, related more to the magical side of the books as seen in their interest in occult practices such as, fortune telling, Ouija board, horoscope, witchcraft, and contacting the dead, and in their willingness to participate in these, scoring significantly higher than the other group on these variables.

The tripartite distinction between Reality, Illusion and Delusion could be an important paradigm for both parents and children alike. It helps understand better the difference between science, magic and religion and their interaction.

4) Ulrike Popp-Baier
Sex, religion, and the city: Constellations of religion in a popular TV series

The HBO programme "Sex and the City" (SATC) has been called a "key cultural paradigm" through which discussions of femininity, singlehood, friendship, (post)feminism and urban life have been carried on. The TV show has drawn record ratings for six seasons (94 episodes) and ended in 2004 (in the US). In the meanwhile the cult hit which has had viewers around the globe has been debated and analysed in several ways and from different perspectives. The focus of my paper will be the representation of religion in SATC.

My analysis focusing on the different talks-in-interaction in the comedy and on the voice-overs of the main protagonist has resulted in the formulation of four types of constellations of religion: religion and sexuality; religion and life style; religion and the expression, performance or (re-)construction of private relationships; religion and the quest for meaning in the chaos of female-male-relationships. In the context of these constellations religion is presented as a kind of individualized religion, in the first place with regard to the steadfast reflective critique of religious orientations and practices sometimes associated with satirising these orientations and practices. But that does not mean that they are rejected. Rather, they are re-interpreted and re-constructed in the context of and on behalf of social relationships. They are embedded in the controlled hedonism, in the combination of consumption and critique that is- according to Featherstone (1991) and Arthurs (2003) - characteristic of the new type of "bourgeois bohemian" of our time. Religion is sometimes a preferred option; it appears - as we might say echoing Featherstone - as a controlled religiosity.

At the end of this paper the relevance of this kind of studies for psychology of religion will be discussed.

Poster session

Monday 24 August, 11.15-12.45 h.

1) Beata Zarzycka, Rafael Piotr Bartczuk & Elzbieta Rydz
Internal structure of the Polish version of S. Huber's Emotions towards God Scale (EtG)

Recently, Huber (2003) developed the Emotion towards God Scale in order to measure emotions within religious contexts. Emotions affect behaviour and cognition in nearly all domains of life and it can be expected that the same holds for religious actions and experiences. Emotions are especially important in regulating relationships to other persons and may as well be an important factor in the relationship towards God. The EtG-scale is a subscale of the "Structure-of-Religiosity-Test" (S-R-T), a comprehensive self-rating instrument to measure a person's religiosity. The S-R-T captures the general strength of religiosity (Centrality-Scale) as well as specific contents of religiosity according to the five core dimensions of religiosity defined by Stark and Glock (1968). The EtG-scale is a part of the "experience" dimension and captures the frequency of a set of 16 emotions a person feels in his or her relationship with God. In this paper, the analysis of the internal structure and psychometric properties of the Polish version of this subscale is presented.

The sample consisted of N=1600 adult Polish Catholics living in various cities. The internal structure analysis was performed by means of the exploratory principal component analysis (PCA) with the orthogonal rotation. The scree-plot examination showed that the Polish version of EtG-scale is composed of two resp. three subscales. A two-component solution did not give a clear picture of components content – items "guilt" and "shame" appeared to belong to both of them simultaneously. A three-component solution suggested that the EtG-scale is composed of three main subscales: "positive emotions", "negative emotions" and "guilt".

The further analysis of the structure was an attempt to extract sub-components of previously obtained components by means of PCA with the oblique rotation. For "positive emotions" two sub-components were received, which can be interpreted as "trust" and "enchantment". For "negative emotions" also a two-component solution was accepted with "quarrel" and "fear" sub-components. "guilt" was affirmed to be uni-dimensional. Distinctions within "positive emotions" and "negative emotions" can not be treated in the same way. "Positive emotions" subscale is more homogenous than "negative emotions" – high correlations between "trust" and "enchantment" are much stronger than between "quarrel" and "fear", which were moderate. These results correspond with the four-factor structure of original version of the scale (Richard 2006). The difference is in the status of "guilt" dimension, which in Polish sample definitely was not a part of "negative emotions" component and its scores showed a stronger positive relation to "positive emotions" than to "negative emotions".

The internal consistencies of the scales and sub-scales are good. In general, subjects report more positive than negative emotions towards God. Subjects with a high amount of positive emotions do not necessarily have less negative emotions.

It is concluded that the EtG-scale is a reliable measure of subject's emotions towards God. The patterns of specific emotions towards God and other aspects of religiosity found in this study point to the possibility of a conflictuous relationship towards God that may have an effect on the quality of life or mental health.

2) Jacek Śliwak, Beata Zarzycka & Aldona Karnówka
The selective relationship between centrality of religiosity and emotions towards God and the five factors of personality among Polish students

Many authors treat religion as a domain of human experience and behaviour that can be understood in terms analogous to personality tendencies and processes. Research taken up in this approach seems to confirm the thesis that religiosity corresponds to some personality traits. Studies provided in the framework of the Eysenck's three-dimensional model (Psychoticism, Extraversion, Neuroticism) in a variety of cultures and denominations converged in the conclusion that religion was related to low Psychoticism. Researchers working with this model very often concluded that regarding the other two factors (E, N) findings from different studies are inconsistent or that these two factors are simply unrelated to religion (Francis 1992).

Subsequent studies paid greater attention to the Five-Factor Model (FFM) of personality traits in understanding religious phenomena. It was confirmed that religious people tended to be higher in Agreeableness and Conscientiousness, but again, no clear relation existed between religion and other factors of the FFM (Saroglou 2002).

The present study examines associations between personality traits (The Revised NEO Personality Inventory - NEO PI-R by P.T. Costa, R. R. McCrae), centrality of religiosity (Huber's Centrality of Religiosity Scale – C-15) and emotion to God (Huber's Emotion towards God Scale – EtG-Scale). The C-15 and the EtG-Scale are subscales of the "Structure-of-Religiosity-Test" (S-R-T), a comprehensive self-rating instrument to measure a person's religiosity, which captures the general strength of religiosity (C-15) as well as specific content of religiosity, according to the core dimensions defined by Stark and Glock (1968). The concept of centrality is related to the efficacy of religion in personality - the more central religion is the greater impact on the subjective experience and behaviour of a person. Emotions toward God are component of the "experience" dimension of the content of religiosity. It captures the frequency of a set of 16 emotions a person feels in his or her relationship with God and is composed of three main subscales: "positive emotions", "negative emotions" and "guilt".

The sample consisted of N=120 adult Polish Catholics living in various cities. The initial analysis of the results was conducted by means of the correlation strategy. Neuroticism was positively and Agreeableness was negatively associated with "negative emotions toward God". Furthermore, Agreeableness was positively associated with centrality of religiosity and "positive emotions toward God". The multi-

ple regression analysis indicated that "positive emotions towards God" can be explained by Extraversion and Agreeableness (12%) whereas Neuroticism and Agreeableness explained "negative emotions towards God" (26%) and "guilt" (21%). In the course of a further analysis, groups of different positions of the religiosity in personality were separated (central, subordinated, marginal) in order to explore the effect of the position on the relationship between personality traits and emotions to God.

Results showed that emotions towards God were associated with Neuroticism and Agreeableness, but the range and the strength of correlations depended on the level of the centrality of religiosity and that centrality of religiosity may have a substantial influence on one's religious experience and its associations with personality.

3) Lucia Adamovová & Tamás Martos
Slovak and Hungarian religiosity structure: Does the PCBS (Post-Critical Belief Scale) represent a universal religiosity model?

In the past decades new trends in measurement of religiosity within the field of psychology of religion have occurred. Wulff's (1991, 1997) model (Exclusion vs. Inclusion of Transcendence and Literal vs. Symbolic) is depicted in Post-Critical Belief Scale (Hutsebaut 1996). The PCBS disentangles the basic attitude toward Transcendence from the way religious contents are being processed. Against the background of four religious dimensions (orthodoxy, external critique, historic relativism, second naiveté), which are supposed to address the universal structure of religiosity, we focus on finding possible similarities and differences of the empirical structure of religiosity in two countries – Slovakia and Hungary – and thus we test the hypothesis of universality. We use original Flemish data as a point of reference. We also aim to examine psychometric properties of the Post-Critical Belief scale and would like to find out, whether PCBS can be used across Central Europe to measure religiosity and thus, subsequently encourage cross-cultural research. Data were collected on 505 Slovak and 1820 Hungarian participants, convenient university and community samples. Slovak and Hungarian version of the 33-item Post Critical Belief Scale (Horvath-Szabo 2003) was used along several other measures. We followed the Fontaine et al. (2003) procedure to check for structural invariance of the PCBS items across national samples. Two separate MDS (Multi-Dimensional Scaling) showed that the structure of the items corresponds to the hypothesis, with minor deviations in both samples. Principal Components Analysis and Procrustes rotation of the components toward Flemish average structure showed excellent fit for the dimension of Inclusion dimension and acceptable fit for Symbolic dimension in both samples. Omission of deviating items improved this fit substantially. We discuss possible reasons for deviating items, which may be due to translation and/or cultural meaning differences in such distinct cultures as Slovak, Hungarian and Flemish are. In short, our results reinforce that PCBS represent a universal structure of religious attitudes, while specific items may hold special meaning in different cultures.

4) Alice Herron

Is interest in learning Eastern meditation techniques reflected in high Quest scores?

The Quest Scale was devised by Batson et al to measure a form of religiosity that encompassed an open-ended search for answers to life's existential problems, recognition of life's complexity, a perception of religious doubts as positive and openness to change. The Quest scale was an attempt to redress the perceived shortcomings in Allport and Ross's religiosity scale, which measured the intrinsic/extrinsic dimensions of religiosity.

In this study, 80 members of the Heythrop College community completed the Quest Questionnaire together with a question on interest in learning Eastern meditation techniques. My hypothesis was that those with a high Quest score would be more interested in learning Eastern meditation techniques than those with low Quest scores. The results indicated that this was the case. However, the results also indicated that committed Christians are less likely than others to be interested in learning these techniques, even where they have higher than average Quest scores. Batson et al (1993), who originated the Quest scale, claim that it measures among other things an individual's openness to change in religious matters. The results of this study do not back up this claim. The strongest correlation with interest in learning Eastern Meditation Techniques was with age (under 25), and among those who had not previously made major life-changes due to religious beliefs. In contrast, those who had made the major life changes of converting to a new religion or joining the clergy or a religious order, scored higher than average on Quest, but much lower than average for interest in learning Eastern meditation techniques. This suggests those with a high commitment to a particular religion have boundaries that their quest will not cross, and that their high Quest score does not adequately reflect this.

The collected data was also used to test conflicting views of Batson et al and Donahue on the validity of the Quest Scale, but the results proved to be nonconclusive.

5) Anna-Konstanze Schröder

Assessing the experience of conversion by a multidimensional scale

Traditionally a distinction is made between converts with a sudden and those woth a gradual conversion experience. In former studies this distinction was falsified empirically by using a research design in which the interviewees were put into a sudden and a gradual experience group. If conversion is considered as intensification of religiousness, a convert might perceive that process as a specific change in different aspects of his or her religiousness with a distinctive duration of change for each aspect of religiousness. Because of this the assessment of a general duration of the conversion process might be invalid to mark any difference. The development of a multidimensional scale is indicated in order to find out more about the convert's (temporal) perception of the conversion process.

For the present study 45 Items were developed with the five-tier Likert scale. They are related to the five dimensions of religiousness by Glock/Huber (ideology, knowledge, experience, devotion, public ritual) as well as to Scobie's distinction between the course of conversion (sudden and emotional, gradual and cognitive, life-long and behavioural). Some items of deconversion and items for a control scale referring to no change at all were added.

115 Protestant Christian students, partly living in the city of Greifswald partly belonging to Christian student groups all over Germany, were surveyed. They were asked to answer a questionnaire about changes in their belief. It contained not only the 45 questions about the conversion experience but also Huber's "Structure-of-Religiosity-Test". The latter one was used twice, at one time modified to ask about the state of religiousness before its change. The respondents were asked about their "belonging to the religious group" as well as their positive and negative "emotions towards God" before and after their conversion. Finally there were some questions about possible conversion rituals and the self-perception as Christian and/or convert and, of course, some demographic features.

By means of factor analysis there could not be confirmed such a pattern as either similar to Huber's structure of religiousness or similar to Scobie's distinction of the course of conversion. Nevertheless, the items fit to a distinctive three-dimensional pattern. One scale can be called "Start to believe" with items like "I became part of a Christian local church." The second scale contains Items about "Understanding more", e.g. "Now I enjoy more thinking about God." The third scale is called "Intrinsic motivation" and contains items like "I understand that I don't believe for the sake of anyone else anymore." All those scales are interdependent on a more or less low level. They are negatively or not correlated to the control scale ("No change"). The results of the discriminant and convergent validation are contradictory.

Finally, theorizing the conversion experience as a multifaceted process which is related to a multidimensional concept of religiousness is promising but needs further research.

6) Annika Bartkowiak

An extensive consideration of the influencing factors of psychological well being – in special religious and spiritual variables

The first aim of this study was to identify variables, which influence well-being after Ryff. The focus was on spiritual and religious variables, but also on personality aspects, social support, emotional and physical sensitiveness and socio-demographic variables. Various researchers explain the positive influence of spiritual and religious variables on well-being through e.g. sense, secondary control, coping and religious attachments. Other intentions of this study were the consideration of socio-demographic differences, of religious upbringing in association with present religiousness of the participants, of religious coping as a moderator between religiousness and well-being and the consideration of connections between the constructs spirituality, religiousness and personality aspects.

120 non-institutional persons from Vienna and the surrounding area took part in this study. Three age cohorts were focused: The young adults (20-29), the middle adults (30-64) and the old adults (65 and older). The measurements were Ryff Scale, TPV, B5PO, Z-Scale, questions onto social support, religious breeding, emotional and physical sensitiveness and socio-demographics.

The results of the main hypotheses showed that spirituality has a positive influence on two dimensions of well-being (self-acceptance, personal growth), while religiousness does not show any influence. Religious coping has a negative effect on two dimensions of well-being (environmental mastery, personal growth). Further, results of this study were socio-demographic differences in well-being, religious coping didn't work as a moderator, religious breeding has an effect on present religiousness of the participants. There are correlations between personality aspects and spiritual and religious variables. But in a factor analysis are no points of convergence between spiritual-religious variables (TPV, Z-Scale) and personality dimensions (B5PO). Religiousness and spirituality score high in one factor independent from personality.

The results of spirituality and religious coping confirm their influence on wellbeing. For future research it is interesting to hypothesize on reasons why religiousness hasn't got an effect. Furthermore, it is necessary to identify further constructs where an influence on psychological well-being is established e.g. self-efficacy. For a generalisation of the results other samples should be examined.

7) Jessie Dezutter, Koen Luyckx & Dirk Hutsebaut
"God in pain": The role of religious attitudes for the subjective wellbeing of chronical pain patients

Chronic pain (CP) is a major public health problem both in terms of individual suffering and economic burden to society. Recent research (Pain in Europe, 2008) indicated that 19% of adults across Europe suffer from CP and shows a devastating impact on the quality of life (high levels of depression, severe impact on everyday activities). Recent theories approach pain as an encompassing experience in which not only biological but also psychosocial factors play a role (Melzack 2005). One such factor that receives increasing attention is the role of religiousness (Rippentrop 2005). Recent studies showed that religion and religious coping is highly important for CP patients. However, there is still little research regarding the specific impact of religion in the life of CP patients and how this differs from non-patients (e.g. Moreira-Almeida & Koenig 2008). In this study, we examine the relationship between religion and wellbeing and try to reveal whether this relationship is different for CP patients in comparison with non-patients.

A sample of 155 CP patients (72% women) who were member of the Flemish Pain League in Belgium and a control sample 166 participants (72% women) filled out a questionnaire assessing religious attitudes (Hutsebaut 1996), subjective wellbeing, and indicators of pain (e.g., duration of pain, intensity of pain). The next set of hypotheses was formulated. First, based on earlier findings (Dezutter, Soenens & Hutsebaut 2006), we hypothesized that a literal approach to religion would be asso-

ciated with lower levels of subjective wellbeing, both in the CP patients and the control group. As such, we hypothesized that both literal attitudes to religion (i.e. Literal inclusion and Exclusion of religiosity) would be negatively related to subjective well-being. Further, based on earlier research (Rippentrop Altmaier, Chen, Found & Keffala 2005), we hypothesized that religiosity is associated with higher levels of subjective wellbeing, especially in the CP patients. This positive effect can be due to, for example, the tools religion offers to cope with the stressful situation of CP both in the personal (e.g., stress reduction by prayer, solace through the meaning system) and the social field (e.g., social network). However, referring to our previous hypothesis concerning the detrimental effects of a literal attitude towards religion, we hypothesized that these beneficial effects of religiosity would only be apparent in the case these religious contents are processed in a symbolic rather than a literal fashion (i.e. in the case of Symbolic Inclusion).

Results revealed different patterns of association between religious orientations and subjective wellbeing in the CP sample and the control sample. A Literal approach of religion was associated with lower levels of wellbeing in both the CP-sample and the control sample. However, in contrary to previous studies, this only appeared in the Literal Exclusion attitude. Furthermore, in the CP sample a Symbolic approach to religion (both Inclusion and Exclusion) was associated with higher levels of wellbeing. These findings seem to indicate, in accordance with previous research, that a rejection of religiosity based on a literal cognitive style has a detrimental effect on the wellbeing of individuals. However, when individuals are confronted with chronical pain a symbolic approach of religion, irrespective of the acceptance or rejection of religion (Symbolic Inclusion and Symbolic Exclusion) is associated with higher levels of subjective wellbeing.

8) Dorte Viftrup
Crisis, faith and meaning: An empiric study of Christian clients' use of religious coping and meaning construction during personal crisis

People who face crisis due to illness or other stressors often begin to seek for a new meaning in life in order to understand their changed life situation. In their search for meaning, some people turn to religious faith while trying to interpret their situation in new ways. Religiosity has a particular potential in meaning-making, but the majority of research in the particular significance of religiosity to people in crisis has mainly been done outside of Scandinavia. It is difficult to generally adapt these, primarily American, studies to Scandinavian conditions, since secularization is more widespread in Scandinavia, which is why Scandinavia's cultural approach to religion differentiates significantly from that of other nations.

Aim of the research: 1. To shed light on how Danish Christian faith finds expression and is used by a group of Danish Christians who choose to enter into a group therapy for people in crisis. 2. To investigate the characteristics of a type psychological intervention that accommodates religious meaning making resources.

The method of the project is based upon the qualitative research tradition and is using participant observation and sound recordings of therapy sessions as well as

semi-structured interviews with individual people. To evaluate the most common psychological problems and psychopathological symptoms of the clients/informants, quantitative data are collected by means of a questionnaire (SCL-92) before and after the group therapy. A structural/linguistic narrative approach is used for analyzing the data material. This approach mainly investigates 1. How the informants connect different narratives when they speak, 2. Which narratives they find important to their life story, 3. The way clients use their religiosity narratively for framing and reframing their life stories, and 4. The importance of the Christian group therapy to the process. Analysis of the participant observation involves the crisis-stricken clients' narratives and the group's narratives, while the analysis of data from the interviews mainly elucidates the individual narratives and the informants' individual perspective on the meaning of their own and the group's narratives. The analysis of the sound recordings focuses on the language usage and the spoken interaction during the therapy: Organization of speaking rounds, the structural organization of the therapy, the organization of themes, interruptions and choice of words. The results of the questionnaire are included in the analysis in order to monitor changes from before to after the sessions and to get a broader understanding of the clients' way of using their religiosity for framing and reframing. Due to the size of the sample it is not possible to generalize before-and-after changes. The informants for the groups are 16-20 persons who have chosen to enter into group therapy and who meet the inclusion criteria for participation in these groups at the "Kolding Internationale Højskole", and they belong to the structured and institutionalized religiosity that characterizes the Christian affiliation of the Højskole.

9) Valeria Di Giugno, Antonella Modica, Vittoria Davì & Michele Ernandes
Evolutionary and neurobiological bases of theism

According to evolutionary psychology, all human behaviours are a product of internal mechanisms in conjunction with inputs that cause activation of those mechanisms: no mechanism, no behaviour; no input, no behaviour. From an ethological point of view, the most important religious behaviours consist in the gathering of humans who perform demonstrations of submission toward supernatural individuals endowed with an immense power. About the genesis of the ideas of such beings, Freud felt that they could be the projection result of the "primordial horde's father" in a super-human world. Subsequently Morris has proposed that divine beings result from the projection of the figure of the dominant male of a "Single Male" breeding group. However, inferring social behaviour from the sexual dimorphism noticed in fossils, most scholars think that in ancient groups of *homini* endowed with low sexual dimorphism (as from *homo habilis* or *homo erectus*), there was not any individual, i.e. dominant male of a SM social group, that could act as realistic example of a "Immense Powerful Being". How, among humans with a low male-male competition, could a projection in a super- human world of a being that should have to be associated with a high male-male competition social system have happened? A possible answer is that the human brain preserved (and still preserves) hierarchy forming structures. MacLean described primate's brain as formed by three principal

philogenetic structures that have been integrated during evolution. He called these basic types Reptilian (R - complex), Old mammalian (Limbic System), and Neomammalian (as Neocortex) brains. The counterpart of the Reptilian brain in Mammals is fundamental for genetically constituted forms of behaviour as hunting, mating, and forming social hierarchies. The Limbic System may be seen as a regulator (mostly inhibitory) of the R-complex, while the Neomammalian brain is the main seat of cognitive and conscious capabilities. Following d'Aquili and Newberg, we have also considered behavioural, emotive and cognitive operators as specific functions performed by brain's regions. According to a model integrating MacLean, d'Aquili and Newberg's conceptions, the neocortical concept of an Immense powerful being can be only created after a proposal emerging from the R-complex. Consequently we can deduce that at some time in human evolution such a nervous structure has been set free from the inhibitory action of the Limbic System as a consequence of a strong stimulus. We may presume that this "input" consisted in the awareness of death. *Homo sapiens* is conscious of being mortal, but he does not recognize this fact as a natural datum. Instead he feels death as violence; we may presume that in this way death could have been considered by early humans. As the neocortex seeks to determine agents who cause phenomena, early humans tried to find the cause of death, but failed in this. Because of this shock, the Limbic System activity on R-complex would have had a variation that caused the activation of hierarchic R-complex structures and that led the neocortical structures to accept the idea that a "Powerful, but unseen, Being" was the agent of death. After this, the neocortical association areas, in relations to environment, developed various systems of religion.

10) Vittoria Davì, Antonella Modica, Valeria Di Giugno & Michele Ernandes
Neurobiological aspects of shamanism and sacrifice

According to Winkelman, humans skilled in "soul journeys" are termed as "shamans": they are religious practitioners found in foraging societies around the world with antiquity at least as far back as the Middle/Upper Paleolithic transition. Shamans are able to enter into an "ecstatic" state of consciousness that is produced by drumming, chanting, dancing and a variety of other procedures including plant drugs. Altered states of consciousness must be understood in relation to biological capacities, as those related to endogenous neurotransmitters which also have external analogues, such as opioids/opiates and serotonin-like analogues. Recent findings in neurobiological studies support the role of human transmitters systems in religious activities. Proceeding from gathering to agricultural societies, it has been noted the absence of sacrificial rites in hunting and gathering societies, and their presence in agricultural societies. This is in accordance with Burkert's conception of animal sacrifice as the ritualistic rendering of the hunt. Yet, agricultural societies might face problems due to the amino acid composition of vegetable proteins. Neuronal synthesis of serotonin depends on the plasma "trp/Large Neutral Amino Acids" ratio, because of competition made by LNAAs against tryptophan for neuron

access, since they use the same carrier to cross the blood-brain barrier. "trp/LNAAs" ratio value, in turn, tends to be correlated with amino acid composition of the diet: So a low "trp/LNAAs" ratio diet lowers brain serotonin synthesis. Precursor dependency of catecholamines (dopamine and noradrenaline) in the brain is coupled to the firing rate of the tyrosine hydroxylase containing neurons. Foods rich in their precursor (tyrosine that in liver can be also obtained from phenylalanine) can provoke an excessive catecholaminergic tone in stressing situations: this, in turn, lowers the serotonergic activity, particularly if a serotonergic tone is barely sufficient. Vegetable proteins often are rich in phe or tyr and poor in trp, so vegetable based diets, in stressing situations, may cause the appearing of behaviours typical of serotonin deficiency. Serotonin deficiency involves several behavioural consequences such as tendency towards aggressive behaviour, increase of intraspecific competition, increase of magic thought (i.e. obsessive-compulsive disorder) or religious fanaticism, temporal lobe epilepsy, and attraction for fire Among cereals utilized for human feeding, maize has a very low "trp/LNAAs" value. Maize was firstly and largely utilized by native American peoples. Among them, above-mentioned behavioural consequences appear, as a rule, positively correlated with maize alimentary dependence. This is particularly interesting in the study of the Aztec human sacrifice/cannibalism complex: historical data reveal that cannibalism occurred in period of the year when maize dependence was greater, supporting the hypothesis of Ernandes and co-workers that serotonin deficiency among the Aztecs might have accentuated their religious and aggressive behaviour patterns on the one hand, and on the other it might have led them, unconsciously, towards anthropophagy in order to attenuate it (rising trp/LNAAs value by means of human proteins) when it became too strong. In "Tristes Tropiques" Levi-Strauss described the Aztecs as suffering from "a maniacal obsession with blood and torture". We may expound Levi-Strauss' affirmation: the Aztecs were unconscious as to the basis of their behaviour, and must be therefore considered the guiltless victims of an awful natural experiment.

11) Peter Halama
Empirical approach to typology of religious conversion

Several typologies of religious conversion have been formulated by psychologists of religion. The individual typologies vary in the number of types defined, as well as in the way, how they were derived. Some of the typologies distinguish two types of conversion (inner-outer, active passive, sudden-gradual etc.), others come to five or six types (e.g. intellectual, mystic, experimental, affective, revivalist etc.). Most of the typologies are derived on the base of theoretical or phenomenological analysis and empirical approaches to this question are rare or even minimum. This presentation shows the attempt to derive the empirically based typology of religious conversion by means of cluster analysis. The research sample consisted of 179 participants, who defined themselves as converts. They all were members of Christian churches (77 Roman-Catholic, 45 Evangelical, 35 Apostolic, 10 Calvinist, 12 other). The age of participants ranged from 16 to 79, with mean 29.07. The participants were administered the Religious Conversion Process Questionnaire (RCPQ) (Halama 2007) which contains 50 items related to various aspects of conversion (antecedents, ex-

periences during conversion, consequences etc.). The items of the questionnaire reflect dominant aspects and theories of conversion (social influences, presence of stress, attachment theory, meaning-system approach etc.). In the first phase of the analysis, hierarchical cluster analysis of items was used to identify core dimension of the questionnaire. The items were sorted into 14 clusters (e.g. positive emotions during conversion, meaning searching process, influence of other people, long-termed and calm conversion, etc.), that served as a source for computing the questionnaire dimension. In the second phase of the analysis, two-step cluster analysis (hierarchical cluster analysis optimalized by non-hierarchical k-means cluster analysis) was used to determine the types of religious conversion. The analysis showed that there exist several types of conversion defined by a different mean score in dimensions of RCQP. For example, one type could be labelled as long-termed conversion accompanied by positive feelings, based on the previous religious education and with strong influence of other people. The other type could be named as compensatory conversion and it is characterized by sudden course, negative experience with parents, and high level of positive change as well as crisis before conversion. Some converts experience conversion as long-termed process accompanied by negatives feelings, struggles and bearing no positive change. The identified types are discussed in regard of previous typologies and theories of religious conversion.

12) Hasan Kaplan & Ryan Wise
"Freedom for me, not for you": Turkish adolescents' religious practices and attitudes toward sexual and religious freedom

The present study examined the relationship between the religious practices of Turkish adolescents and their attitudes toward religious and sexual freedom. The first research question addressed the religious practices of Turkish adolescents. The second question addressed their attitudes toward religious and sexual freedom. The third question examined the relationship between religious practices and attitudes toward religious and sexual freedom.

Participants were selected using a non-random, convenience sampling method, and included 257 adolescents aged 16 to 19 (M=17.03, SD=.85), with females (n=111) constituting 43.2% and males (n=146) 56.8% of the sample. Religious practices were assessed by asking respondents to indicate how frequently they engaged in the following activities: religious rituals (e.g. attending mosque), reading the Quran, religious conversation at home, and praying. Participants indicated their agreement or disagreement with two statements measuring their attitudes toward sexual and religious freedom: "any form of sexual relations between adults should be their individual choice"; and "politicians should not be allowed to interfere with religious communities."

A simultaneous multiple regression analysis was conducted to determine how well religious practices predicted attitudes toward religious freedom. The combination of predictor variables was significantly related with religious freedom, $R^2 = .22$, $F_{(4, 228)} = 15.60$, $p < .05$, indicating that 22% of the variance in attitudes toward religious freedom was explained by religious practices. An analysis of the type of

religious practices contributing to the model indicated that reading the Quran exhibited a significant positive relationship with religious freedom. A second simultaneous multiple regression analysis examined the relationship between religious practices and attitudes toward sexual freedom. Religious practices demonstrated a significant relationship with sexual freedom, $R^2 = .10$, $F (4, 233) = 6.52$, $p < .05$. Follow up analysis indicated that participation in religious rituals and discussing religion at home both exhibited a significant negative relationship with sexual freedom. Although not significant, reading the Quran approached significance ($p < .10$) and was negatively related with sexual freedom.

The results of this study suggest that Turkish adolescents' attitudes toward both religious and sexual freedom are influenced by their religious practices. Religious practices were positively related with religious freedom, but negatively related with sexual freedom, indicating that freedom is context dependent for these adolescents. The results of this study are discussed within the context of adolescent identity development.

13) Meleah L. Ladd, Cara A. Cook, Briana L. Becker & Kevin L. Ladd
Pageantry and frequency of prayers in the St. Joseph Daily Missal: An empirical evaluation

While it is tempting to regard formal public prayers as essentially similar, textual differences reveal clear dimensionality of the content of prayers: direction and theme. With regard to direction of prayer, we have shown elsewhere that theologically, prayers typically point practitioners either to explore this spiritual discipline along an inward trajectory that highlights self examination, an outward path emphasizing relations to different portions of creation, or an upward path that accentuates metaphysical relations. From a more pragmatic standpoint, however, people "mix and match" these theological directions, frequently praying according to themes. For instance, individuals combine inward and outward directions to focus on how personal inner experiences provide connectivity with the inner experiences of others. During other prayers, people embrace the paradoxes of religion (the first shall be last) across the theological directions. Less common, but vital to those who pray, is the theme of bold assertion, a time of wrestling with God concerning various life circumstances.

Swirling about the prayer content is the temporal context in which the prayers are performed. McCauley and Lawson have provided one way of simplifying the multitudinous contextual aspects, arguing that the dimensions of frequency and pageantry capture much of the variability inherent in religious rituals during which prayers are offered. Rituals that are very frequent, with little pageantry (hiFloP) are of a qualitatively different nature than those that are carried out only infrequently with great amounts of pageantry (loFhiP).

Building on this basis of prayer content and context, we first demonstrate that the prayers contained in the *Saint Joseph Daily Missal* (1957) can be sorted along dimensions of frequency and pageantry, then coded with respect to theological di-

rectionality (concerning the self, others, or the divine) and thematic content (internal concerns, embracing paradox, bold assertion).

Second, we employ a computerized textual analysis program (LIWC) to confirm these findings with regard to the directionality of content (inward, outward, upward); partial support was also shown for the themes identified across content. In addition, hiFloP prayers contained significantly greater communal, future oriented, positive affect, insightful, space related language than did loFhiP prayers, while language components that were past oriented, less personalized, quantified, negative affect, and time related more clearly characterized the loFhiP prayers.

This work has three distinct benefits. First, it offers additional support to the conceptual model developed over the last decade concerning ways in which prayer functions psychologically as a way of helping people form and maintain connections. Second, it empirically demonstrates how prayer predictably fulfills functions within rituals of differing frequency and pageantry. Third, it shows that the LIWC computer program is relatively effective at capturing and identifying these features, both replicating and expanding on the more labor intensive dual-rater coding approach employed in a previous study.

14) Melissa A. Lentine, Laura Broughton, Staci Dickson & Tina Stout
Peruvian shamanism and bulimia: A case study

A significant amount of research has demonstrated that treatment and recovery from eating disorders are positively affected by involvement in various Judeo-Christian traditions. The current project aimed to explore how a non-Judeo-Christian faith related to the process of recovering from an eating disorder. This narrative case-study follows a 47-year old woman's thirty year struggle with bulimia and her use of Peruvian Shamanistic methods and beliefs to effectively treat and cure her own eating disorder. Our data were obtained in the form of a two-hour videotaped interview using open-ended and follow up questions based upon emergent themes discovered during the literature review.

Our analytic approach worked within the parameters of grounded theory. Given the potential for overconfidence inherent in this technique, we utilized open, axial, and selective coding based on a conceptual framework derived from our readings in the relevant areas of both shamanism and eating disorders. Following the completion of the coding process, we sorted through the material to determine the extent to which the anticipated themes actually emerged during the interview. In line with the initial framework, the participant discussed at some length practices important within the Shamanistic tradition. These included the idea of a soul retrieval journey, the elimination of negative energy, and the importance of private ceremonies such as meditation.

Although there is some use of crystals reported in the Shaman literature, for this specific individual the practice was quite involved and of great importance to her healing process. Contrary to our expectations, the narrative contained a greater degree of internal as opposed to external locus of control material. Simultaneously, there was also strong evidence of a sustained intrinsic as opposed to the expected shift from an extrinsic to intrinsic orientation toward religion seen in other work.

There was also a much more powerful presence of the theme of forgiveness than the existing literature had suggested. Among the many additional avenues of investigation arising from this project, the richness of animal archetypes merits further attention in order to more fully understand the mechanisms underlying Peruvian shamanism's role with regard to addressing eating disorders.

15) Kyle J. Messick, Cara A. Cook, Wanakee Brown, Erik Ritter, Alison Niemi & Kevin L. Ladd
General and specific evaluation of the Post-Critical Belief Scale: Learning styles and forgiveness

One recent attempt to address the question of how to define "religion" is the Post Critical Belief scale (PCBS; Duriez, Soenens, & Hutsebaut 2004), based on a multi-dimensional model developed by Wulff (1991, 1997).While this work presents a novel and useful way of understanding dimensions of religiosity, its intent was to be descriptive rather than explanatory. In an attempt to think about possible ways that these dimensions would be inculcated and sustained, the present work explored the relation of the PCBS structure at both general and specific levels.

At the general level, we explored learning styles (Felder & Silverman 1988) identified as sensing (facts) versus intuitive (abstractions), visual versus verbal, active versus reflective, sequential (discrete steps) versus global (big picture). We hypothesized that people who rejected transcendence would be more likely to favor factual, verbal, active, and global forms of learning than would those who embraced transcendence. We also hypothesized that those who preferred symbolic to literal interpretations would engage in abstract, visual, reflective, and global styles of learning.

Results demonstrated that a main effect of transcendence for the learning style of sequential – global, with people who accepted transcendence preferring the sequential mode and those who rejected transcendence displaying a more global approach to learning. There was no main effect for the literal – symbolic dimension. We did, however, see three interaction effects: people in the literal affirmation quadrant were factual oriented; people in the symbolic disaffirmation cell also reported higher levels factual orientation; participants in the symbolic affirmation area strongly preferred visual as opposed to verbal learning situations.

With respect to the specific level, we isolated the idea of forgiveness, a concept closely associated with religious beliefs, but simultaneously a notion readily accessible for application in a purely secular context. For the purposes of this study we wanted to understand both isolated and broad dimensions of the practice. In the case of isolated situations, we employed an instrument (Rye, Loiacono, Folck, Olszewski, Heim & Madia 2001) that tapped into both the absence of negative feelings and the presence of positive feelings toward a specific offender identified by each individual participant. We anticipated that since the PCBS contains items both of a specific and a general nature, that it would be sufficiently sensitive to reveal any connections with these two dimensions of forgiveness.

We hypothesized that individuals who scored high on transcendence would demonstrate the strongest propensity to forgive in both specific and general contexts because of the metaphysical ramifications of not forgiving (i.e., punishment). We expected this effect to be particularly strong for those scoring in the "orthodox" quadrant. Since the level of metaphysical ramifications would be weakest in the "relativist" quadrant, we anticipated the lowest forgiveness scores; the motivation to forgive will be least strong.

Results revealed that groups high on transcendence (orthodox and second naiveté) correlated significantly with the presence of positive feelings toward a specific offender and the general index of forgiveness. Neither group displayed a significant relation to the absence of negative feelings toward a specific offender; they were not harboring negative feelings concerning the event. The two groups low on transcendence (external critique and relativistic) were significantly negatively correlated to all aspects of forgiveness.

The scores of the respondents did not allow us to create four independent quadrants, so we next created two groups (high and low transcendence) guided by the correlations reported above. An ANOVA revealed those high on transcendence were more likely to endorse forgiveness items related to the presence of positive emotions in a specific situation and across generalized situations as compared to those who scored low on transcendence. There were no significant differences with respect to the absence of negative feelings in specific settings. In the main, we were able to demonstrate that the PCBS has utility in both general and specific levels.

16) Liane Hofmann
Spirituality and religiosity in psychotherapy practice. A representative survey of psychological psychotherapists in Germany

In the past two decades, a growing theoretical discussion and empirical exploration of clinically relevant issues related to spirituality and religiosity can be observed within academic psychology. Of special interest are the questions of the appropriate ways of dealing with spiritual and religious issues in a psychotherapeutic context as well as the clinical value of including spiritual and religious factors in psychotherapeutic practice and diagnostics.

In the context of the present project the first national survey in Germany with Psychological Psychotherapists in private practice was conducted. The goal of the research project was to explore the attitudes and experiences of mental health professionals concerning the issues of spirituality and religiosity. Furthermore an understanding was to be gained of to which extent and in which form religiosity and spirituality play a role in contemporary psychotherapeutic practice in Germany.

The response rate was 57% with an N of 909. This first approximately representative survey showed that the subject areas of religiosity and spirituality are important topics for psychotherapists in Germany. The psychotherapists, who, on average, had a long practical experience, very good training, and were accredited and worked for the most part in the public reimbursement system, proved to be very open minded and interested as regards such issues. They estimated that an average

of 22% of their clients address matters and problems related to spirituality and religiosity in the course of therapy. Comparable with American surveys the survey data suggest that clinically relevant issues related to religiosity and spirituality receive only limited consideration in psychotherapy training. 81% of the psychotherapists reported that such issues were rarely or never included. A great portion of the psychotherapists advocated a greater consideration of this special subject in the context of academic education and psychotherapy training. Most notably the psychotherapists were found to have a sizeable personal investment in spirituality and religion. Asked for the relevance of spirituality / religiosity in their personal lives all in all 65% of them described them as of moderate importance (27%), or as fairly (22%) or very important (16%). A further remarkable finding of this study is, that spirituality and religiosity do play an important role as influencing factor on the part of the psychotherapists. A total of 56% of them endorsed the assertion that their own spiritual / religious orientation influences their practice of psychotherapy at a moderate to very strong level.

By using analysis of variance procedures, the differences between the individual groups of theoretical orientation yielded significant results for nearly all of the dependent variables. The course of the mean values within the dependent variables presented itself consistently as follows: The lowest levels were found for psychotherapists who self-classified their theoretical orientation as cognitive-behavioural, followed by psychodynamic/psychoanalytic and eclectic psychotherapists. The highest mean-values were shown by psychotherapists with a humanistic orientation. Altogether however the influence of the theoretical orientation with regard to the attitude towards and the experiences with the subject areas religiosity and spirituality proved to be comparatively small.

A multiple regression was performed to examine which factors on the part of the psychotherapists are predicting the discussion of religious / spiritual issues and problems in the course of psychotherapy. It showed that personal characteristics such as personal dealings with these subject areas, significant personal religious experiences or the relevance of religiosity or spirituality for one's own life are more important than structural factors such as professional status or psychotherapeutic orientation.

17) Linda Annersten
Participating? About persons with intellectual disability in the Church of Sweden

This is a PhD project that aims to describe and analyze experiences of participation in the Church of Sweden for persons with intellectual disability. In what situations and during which circumstances, do they feel included? In what ways is one participating? Are there occasions and contexts which are experienced as excluding? Are there extraneous circumstances that must exist, otherwise participation won't be possible?

The concept intellectual disability has been defined in various ways over time but common for every definition is the individual's difficulties to take in and to process information, to build and to apply knowledge. Most agree that intellectual

disability means a reduction in the intelligence, concurrent as it means difficulties to handle everyday life independently. Earlier research relating to the project, can be divided in two categories: research that treats experiences of participation for persons with intellectual disability and psychological research concerning spirituality and intellectual disability. The latter is however relatively old and does not include newer research concerning persons with intellectual disabilities. The project is scientifically urgent since there is little research in the area. The study will generate theoretical concepts about experiences of participation in the Church of Sweden for persons with intellectual disabilities and intellectual disability and spirituality. The project may also generate knowledge, which makes it possible to increase the degree of participation for persons with intellectual disability in the Church of Sweden.

I intend to use two methods for collecting data; participating observation and qualitative interview research. I plan to do the participating observations in the Church of Sweden. I will follow the interview persons to the church, to activities in which they usually participate. I intend to document the observations with a digital camera, in order to ask questions around the photographs, in the interviews. The interviews will follow an interview guide that focuses certain, in advance selected, themes and they will be documented with a tape recorder. The recordings will be transcribed in order to be analyzed. Finally, I will discuss the result with theories of Disability Studies and research concerning Psychology of Religion. I intend to create a personal relationship to the parents and/or legal guardian of the interviewed. By doing that, my understanding for the interview person and hers or his statements will increase, which is urgent since the function reduction constitute a linguistic ability. The near cooperation with the interview person and his or her parents and/or legal guardian is also necessary in order to meet legislation about information and approval. I intend to interview 15 persons, living in the northern part of Sweden, being involved in the Church of Sweden. The number of the interviewed, and the geographic dissemination, is tailored to the time and cost for the project. I plan to interview persons with a severe intellectual disability, since qualitative interview research requires ability to verbal communication.

The project started in the autumn of 2008 and is calculated to 4 years.

18) Mohammad Ali Memar & Mostafa Jafari
The relationship between mental health and religious believes in Iranian students and comparing those between two genders

The aim of this study was to investigate the relationship between mental health and religiosity among students. According to literature mental health is a term used to describe either a level of cognition, emotional well-being or an absence of mental disorder.

The research method was a correlation model that was complemented with Chi squire test. A sample group of this study was included about 1200 students of the Shahid Beheshti University. We used the mental health questioner: a 28 items mental health inventory which was designed in (1979) by Goldberg and Hiller. Validity and reliability of GHQ in Iranian community was reported about 0.93. We also ap-

plied a religious believes questioner that was designed by researchers to investigate religious beliefs and behaviours. Validity of this questioner was yielded about 0.74 by Cronbach's alpha calculation.

The findings of this research clearly showed the relationship between the level of mental health and religious beliefs in freshman students. So, when students with high, median and low religious beliefs were compared in their mental health status, significant differences were shown. The group which has high beliefs and religious behaviour, obviously had low grades in global mental health. In anxiety subscales we didn't find significant differences between the three groups (high, median and low religious beliefs). Also, we found significant differences in mental health and religiosity between girl and boy students.

The results of this study show that there is a significant relationship between mental health and religiosity; gender and scholastic field are variables. With these variables we can predict the percentage of mental health variants among students. According to these findings we can say that by strengthening religious beliefs and behaviours, mental health levels in students with healthy problems may be improved. Also, improvement of religious beliefs and behaviours can be a preventive factor in the restraint of health problems.

19) Antonio Muñoz García
Religious or spiritual? A study about how Spanish young people perceive religion and spirituality

The purpose of this study is to investigate how students of educational sciences perceive religion and spirituality. This topic is interesting because of the significance of spirituality in last years. The university students were asked to give their meanings of religion and spirituality and after analyzing the written expressions on them. We put attention to the result observing whether the dimensions obtained are the same that produced by Ubani and Tirri (2006): the institutional dimension, the humanistic dimension, and the supernatural dimension, and whether there are non traditional meanings of spirituality in a classical religious-cultural context.

20) Boniface Omatta
Overcoming witchcraft attack through spirituality: A case study of Nigeria

The reality of witchcraft in Nigeria does not need a special committee to investigate it. Its scourge is so wide spread that any form of doubt evaporates with ease. Several successful men and women who live in the cities curtail the frequency of visitation to their remote villages for the fear of witchcraft attack. It is a common belief that witchcraft practices are limited to one's rural homeland. That belief is changing very fast because the wind of witchcraft scourge is blowing in the cities as well. It shows the seriousness of the phenomenon of witchcraft. Escaping into the cities from the villages may not be viable option any longer. Accusations and counter-accusations among family members of witchcraft attacks are as common as the religious crises

in Nigeria. Some families even bind themselves on oaths to prevent one family member attacking the other with witchcraft. Sometimes, there are violent reactions against suspected witches or wizards that might result to the death of the suspects. Nobody wants to be bewitched at all because of the unprecedented disaster that is believed to ensue. Hence, people sort for protection against the devastating effect of witchcraft bewitchment. But, mostly, the search for protection against witchcraft attack is directed outside of self. This is done by soliciting for anti-witchcraft native medicine from native doctors. Numerous people are ignorant of the fact that protection against witchcraft attack can come from within self. While not doubting the effectiveness of the anti-witchcraft medicine, this paper claims that the most effect and reliable means of overcoming witchcraft attack is spirituality. Our use of spirituality in this paper will be painstakingly explicated. Since Nigeria is a big country of about 150 millions people, we will proceed in this paper by depending on selective example of cases across Nigeria for an easy illustration. Moreover, our aim is to prove how spirituality is the best way of overcoming witchcraft Nigeria.

21) Szabolcs Urbán & Tamás Martos
The use of the Social Cognition and Object Relations Scale (SCORS) in the field of psychology of religion

Our study is an attempt to interpret religious attitudes and psychological constructs of life meaning, self-actualization and satisfaction with life from the point of view of psychoanalytic object relations theory. The study examines the representational processes underlying interpersonal functioning and presumably religious experiences. We used the Social Cognition and Object Relations Scale SCORS) developed by Drew Westen to explore representations of self and others and the affective processes brought to bear on those representations. The SCORS is a content analytic method for various kinds of verbal data, for example for interviews and stories told in Thematic Apperception Test. The SCORS measures 4 dimensions of representational processes: 1. Complexity of Representations of People (this scale measures the extent to which the subject clearly differentiates the perspectives of self and others), 2. Affect-tone of Relationship Paradigms (this scale measures the extent to which the person expects from the people malevolence or views social interaction as enriching), 3. Capacity for Emotional Investment in Relationships and Morals (this scale measures the extent to which others are treated as ends rather than means and relationships are experienced as meaningful and committed),4. Understanding of the Social Causality (this scale measures the extent to which attributions of the causes of people's actions, thoughts, and feelings are logical and psychologically-minded).

We studied the associations between the SCORS dimensions and religious attitudes (Shortened Version of Post Critical Belief Scale, Martos et. al.), life meaning (Purpose in Life Test, Crumbaugh & Macholick 1965), self-actualization (Self-Actualization Scale; Jones & Crandall 1986) and satisfaction with life (Satisfaction with Life Scale, Pavot & Diener 1993). We carried out our research in Hungary on a sample of students of Pázmány Péter Catholic University. Our poster shows some interesting outcomes of our research. First results are presented at the conference.

22) Rosa Scardigno, Caterina Colonna & Giuseppe Mininni
"He's more muscular": The concept of God in children's discourses

Human beings constantly question the origin and the end of their existence, finding answers in the transcendental world. This "need for meaning" emerges from child-hood: why-questions and an early interest in religious matters already appear in pre-school children, as a kind of curiosity about the world (Elkind 1970). Religious so-cialization introduces children into the transcendental world, acquainting them with stories, symbols and places dealing with God (Allport 1950). These aspects join in the crucial role of explicit and implicit communications in the process of knowledge building: children can develop an early system of beliefs and practices in accordance with the contextualized meanings offered by the discursive social practices in which they are embedded. As a consequence of the rhetorical construction of some features of religious realm made by adults, in children's discourses God is conceptualized as "creator", "protector" and "judge" (Carraro, Vianello 1980), and these concepts evolve in relation with cognitive development, realist and egocentric tendencies (Piaget 1966).

The object of this study is to investigate the discursive construction of God's image in pre-school and school-age, focusing on the different levels of understand-ing and of emotional involvement with God as emerging from discursive cues. Dis-cussions are an essential way to highlight the co-constructed nature of knowledge in an ecologic context since childhood.

We carried out four focus group discussions with 15 children in pre-school (5 years) and 15 children in school age (7-8 years). The texts of discussions have been worked out by Content Analysis and Discourse Analysis. Focusing on "what" is said and "how" it is said, these methods allow investigating children's religious concepts in a comprehensive way. In doing Content Analysis we made use of software, named T-Lab (Lancia 2004), that marks the statistical significance of occurrences and co-occurrences of words; Discourse Analysis was conducted on the basis of the psycho-semiotic markers of Subjectivity, Argumentativity and Modality (Mininni 2007). These markers allow us to catch the situated and co-constructed nature of discourses, as the concept of "diatext" can better explain (Mininni 2008). As to be expected, Content Analysis shows differences in the vocabulary used by children. In pre-school age, children prefer to express themselves through concrete words, whereas in school-age they use also abstract vocabulary. Discourse Analysis illus-trates a different degree of emotional involvement. In the first group it emerges a greater number of débrayage markers; in the second one there are several embrayage markers. All the discussions show the use of affectivity markers, but they contribute to create different images of God. In pre-school the magical attitude of God is preva-lent, whereas in school-age God is super-anthropomorphic.

Content Analysis and Discourse Analysis converge to highlight, by means of several discursive cues, an evolution in the concept of God that is parallel to the cognitive-social development in children. A shift from the representation of God as a magical character – typical of fairy tales that children consider as "real" – to an image of God that is closer to a spirit can be observed. When God is compared with

parents, there is a partial confirmation of an "emotional chiasm" and child reveals an increasing awareness of the different power between God and his own father.

23) Torgeir Sørensen
View of life, health and coping. The Nord-Trøndelag Health Study

Modern health service is dominated by the scientific tradition. The scientific ap-proach has through many decades contributed to many steps forward in means of the understanding of disease and in treatment, both palliative and therapeutically. Yet the biomedical approach only to some extent explains why diseases occur and how people cope with serious diseases and other crises. Thus it is crucial to focus on other factors that are important in the means of people's health and the ability of coping. "The Nord-Trøndelag health study (HUNT)" provides a large number of health variables containing a broad spectre of data in the field of illness, disease and afflictions. HUNT's third health study (HUNT3), also includes "view of life"-questions. We will study the significance between view of life, health and coping, mainly with quantitative data from HUNT3, n=55.000, and partly by interview-data.

The objective for our project is to study the connection between health, view of life and coping. We are planning four articles on the problems of discussion: i) "The use of questionnaires in collecting data on religious activity, view of life and coping. A validation study applying qualitative methods." ii) "Religious activity, view of life and health. A cross sectional analysis of the association between religious activity, view of life and selected health measures. The HUNT Study, Norway." This study includes questions about lifestyle-health-behaviours (smoke, alcohol/drugs, physical activity and diet) lifestyle related diseases (cardiovascular diseases and blood pres-sure) and subjective health variables. iii) "Religious activity, view of life and coping. A study of coping in people suffering from serious life events. The HUNT Study, Norway." iv) "Religious activity, view of life and coping. A study of coping in peo-ple suffering from cancer. The HUNT Study, Norway."

Questionnaire 2 in HUNT3 includes five questions related to View of Life, re-ligious activity and religious coping. In article i) we will map out the variation of the interpretations in these questions and how the informants reads them using qualita-tive methods with a focus group interview. This study also determines the view of life context of the HUNT Study. In article ii-iv) we use cross-sectional-analyses with data from HUNT3. We are employing traditional quantitative statistical methods of analysis such as descriptive and multivariate analysis.

HUNT covers a whole population in a certain area, a county in the middle of Norway. In a Norwegian context, as well as in an European, we don't know of many epidemiological studies that considers view of life in a health perspective as well as we doesn't have much empirical epidemiological studies about the ability of coping in serious life events situations. The aim of this project is to contribute to this field epidemiological knowledge about these dimensions. Findings of constructive rele-vance will hopefully have a broad interest, especially compared with American re-sults. Knowledge of the role of view of life in an unselected population can provide a better platform of health workers education and planning of daily clinical routines.

View of life may turn out to be an important resource when speaking of better health and survival.

24) Leonardo Carlucci
Religious fundamentalism and FFM: An empirical approach in a sample of Italian undergraduate student

Scientific religious studies have attracted much attention among experts in this field. They have attempted to explain, define appearance or behavioural habits of religious people in a psychological manner. Religion has a fundamental role in explaining appearances or behaviours of human life. Thus, religious fundamentalism (RF) studies are important to understand historical events of this historical period. The most useful conclusion of the RF scientific studies originated from Altmeyer and Hunsberger (1992). These authors defined RF as "the belief that there is one method of religious teaching which clearly defines basic, intrinsic, essential and inerrant truths about humanity and deity". Taking into account this objective theory of our work, it is necessary to test the psychometric quality of the Italian version of Religious Fundamentalism scale (RFS-20 item) belonging to Altemeyer and Hunsberger (1992). Further studies on the relationship between personality and RF are recommended. Many experts tried to explain this relationship with different aspects between personality and RF through literature. Most of them used methods based on the theory of Eysenck's three dimensional model (PEN) which highlighted a relationship between low Psychoticism and religious aspects (Francies 1997, 2001, 2004; Chen 1996; Leak et al. 1999). However, studies which use Big-Five methods (McCrae & Costa 1992) not only emphasize Agreeableness and Consciousness but underline a not clear relationship between other factors of FFM and RF (Saroglou 2002). Studies carried out on voluntary university students (N = 125) came to the conclusion that the Italian version of the RFS has good psychometric qualities (Cronbach coefficient α=.90). Furthermore, the factorial analysis of these items emphasized the presence of two factors and not just one as stated by the author. The correlations carried out between the BFQ-60 and the RFS, according to literature, emphasized a negative similarity between Openness and RF (Streyffeler & McNally 1998). Other variables, for example frequency (Church-goers) and years of education result in being associated with RF. A multiple regression was conducted confirming that these variables which were previously significant now proved to be the predictor of the RF. No side-effects were detected for the education of gender variables. A further factorial analysis was carried out on the RFS and the BFQ-60 which demonstrated the divergent validity of the RFS scale and also emphasized the relationship between Openness and RF. Therefore, these results will not only help further research on personality but will also give a more clear indication on the relationships between personality and RF. Our work represents the first step to a better understanding of the typical features of a religious fundamentalist.

25) Bart Neyrinck, Willy Lens, Maarten Vansteenkiste & Bart Soenens
Religious orientations: A refreshing look from the perspective of Self-Determination Theory and social cognition

The aim of the present contribution was to theoretically and empirically reconsider Allport's intrinsic extrinsic and Batson's quest religious orientations through the lens of both Self-Determination Theory and Duriez and Hutsebaut's (in press) social-cognitive approaches towards religious contents. In line with our theoretical analysis, our first study showed that Allport's intrinsic-extrinsic dichotomy failed to empirically correspond to the differentiation between intrinsic and extrinsic motivation within Self-Determination Theory (SDT). Instead, Allport's intrinsic religious orientation (IR) related positively to internalized extrinsic motivation. The Extrinsic-personal orientation (Ep) did not show clear relations to SDT's conceptualization, and the Extrinsic-social orientation (Es) correlated positively to both intrinsic and controlled extrinsic motivation. These findings were replicated in a second study, which moreover showed that Batson's quest orientation was uncorrelated with any of SDT's motivational concepts, but positively with symbolic unbelief. The present findings suggest that Allport's framework might need both refinement and relabeling of its motivational orientations such that the work of Allport and his followers better fit within recent theoretical evolutions within the field of motivation psychology.

26) Christina Prinds Rasmussen
Faith, existence and premature motherhood: Existential and religious issues among mothers of babies born prematurely

A growing amount of research indicates that people when they or their nearest relatives become ill start searching for new meaning in life in order to create coherence. Research has so far mainly concentrated on cancer or lifestyle diseases. Women giving birth prematurely to a baby are in an exceptional dilemma between being the very foundation of the premature baby and at the same time a relative to a child, who, after the birth, is now the focus of the health care professionals. Therefore they are in a position characterized by some of the same elements of loss, crisis and unpredictability as for cancer patients. Do they as well consider existential and religious issues? How does the period of childbirth in itself affect these considerations? And if so, how do the existential and religious considerations affect their way of coping? These questions are relevant in relation to this group of women and their families worldwide. It is, however, of particular interest in Denmark – a country characterised as very secular where the needs of mothers of premature babies in relation to existential and religious issues are not explored at all.

The aim of the study has two dimensions: 1. To explore whether Danish mothers of babies born prematurely experience an intensification of existential and religious issues in relation to childbirth, and how that affects their way of coping. 2. To explore which elements of the existential and religious issues are of particular interest, as something health care professionals need to gain knowledge. The aim is to

shed light on the issues among mothers of premature babies that can both function as a positive coping-resource and the opposite. On a more general level the project can create a platform for dialogue and reflexion about the intensification of existential and religious issues in relation to childbirth, and how this knowledge affects our understanding and organization of health care in relation to the period.

The project follows a mixed methods strategy. It is initiated by a quantitative questionnaire (Part one) among mothers of a premature baby born before 32nd week of gestation at Odense University Hospital. The survey is structured among the three perspectives knowing, doing and being, which we know are important elements of faith. Part one also functions as a hopper for informants to part two. Part two consists of qualitative interviews with those respondents from the questionnaire, who experienced that the existential and religious issues had big impact on their way of coping. The aim is 15-20 interviews, semi-structured and with a narrative foundation, that allows complexity in order to understand which elements of their faith, they found important during their motherhood with a prematurely born baby.

27) Zofia Grudzińska
The Religious Apperception Test (RAT): An attempt of the construction of a projective test to research the personal religion profile

Research in the field of religiosity is mainly based on the survey method, which necessitate the use of the verbal processing code by the tested persons. The nature of research causes its limitation, because of the specificity of the language of religious issues, characterized by a high degree of ambiguity, and as tool to analyze the structure of religiosity of persons on a lower educational level, for which the very task of comprehending the items of the survey might prove impossible.

The author proposes using a visual code in the mode of a projection mode of testing, based on a well-known Thematic Aperception Test by A. Murray and Ch. Morgan. For its validation the Scale of Centrality of Religiosity, designed by Stefan Huber and based on a five-dimensional model of religious involvement proposed by Glock and Stark, has been used. The Polish adaptation of the scale has been provided by Beata Zarzycka.

The new tool consists of eight cards with pictures, in which various religious symbols are present. They represent varying degrees of saturation with the religious content. It is embedded within the cultural milieu of Polish Catholics, but can be adapted further to other cultures and/or denominations. Thus it would provide the tool for comparison of predominant personal religion profiles within one denomination, as well as serve to facilitate the triangulation-strategy based research across two cultures.

The data obtained in the pilot study were analyzed by two scholars in linguistic and five experts in the domain of religiosity. The consistency of subsequent content analysis of the interviews and the results for the Scale of Centrality has been satisfying. Thus it has been confirmed that the newly constructed tool is of an adequate internal and external validity to be used in the research of the structure of personal religion profile in the Catholic environment. Due to practical reasons, the study sam-

ple was limited to 12 participants. The content is represented by interviews – stories inspired by pictures. But even that humble collection of data provides a few surprising observations. Future research is aimed at constructing alternative systems of interpretation, based on a larger sample and at conducting a comparison of personal religion profiles in different cultural environments.

Contact list of presenting participants

Abbondanza, Mona
Departement of Psychology, University of Quebec, Montreal, Canada
abbondanza.mona@uqam.ca

Adamovová, Lucia
Institute of Experimental Psychology, Slovak Academy of Sciences, Bratislava,
Slovakia
lucia.adamovova@savba.sk

Aletti, Mario
Department of Psychology, Catholic University, Milan, Italy
mario.aletti@iol.it

Alma, Hans
University of Humanistics, Utrecht, The Netherlands
h.alma@uvh.nl

Angel, Hans-Ferdinand
Faculty of Theology, Karl-Franzens University, Graz, Austria
hfangel@inode.at

Annersten, Linda
Umeå University, Sweden
linda.annersten@religion.umu.se

Azari, Nina
Fort Collins (Coll.), United States
ninaazari1@comcast.net

Barnes, Kirsten
Psychology and Religion Research Group, Faculty of Divinity, University of
Cambridge, United Kingdom
kb381@cam.ac.uk

Bartczuk, Rafael Piotr
Istitute of Psychology, The John Paul II Catholic University of Lublin, Poland
bartczuk@kul.pl

Bartkowiak, Annika
Faculty of Psychology, University of Vienna, Austria
annika.bartkowiak@gmx.de

Barzankian-Kaydan, Violetta
Heythrop College, University of London, United Kingdom
violetta_kaydan@hotmail.com

Bayer, Konstanze
Addiction Research Society/Medical University Graz, Austria
k.bayer@gmx.at

Bell David M.
Georgia State University, United States
davidbell@gsu.edu

Belzen, Jacob A.
University of Amsterdam, The Netherlands
JABelzen@t-online.de

Blogowska, Joanna
Center for Psychology of Religion, Department of Psychology, Catholic University,
Louvain-la-Neuve, Belgium
Joanna.Blogowska@uclouvain.be

De Boer, Elpine
Institute for Religious Studies, University of Leiden, The Netherlands
e.de.boer@religion.leidenuniv.nl

Borgen, Berit
Psychological Pedagogic Development Centre, Bergen, Norway
borgen.berit@gmail.com

Böttger, Daniel
University of Leipzig, Germany
daniel.boettger@gmail.com

Brandt, Pierre-Yves
University of Lausanne, Switzerland
piere-yves.brandt@unil.ch

Brown, Wanakee
Social Psychology of Religion Lab, Indiana University South Bend, United States
wanbrown@iusb.edu

Burda, Gerhard
Austrian Society of Analytical Psychology, Vienna, Austria
comger@gmx.at

Buxant, Coralie
Centre for Psychology of Religion, Department of Psychology, Catholic University,
Louvain-la-Neuve, Belgium
coralie.buxant@uclouvain.be

Callaghan, Brendan
Department of Pastoral and Social Studies, Heythrop College, University of London,
& Faculties of Theology and Psychology, University of Oxford, United Kingdom
brendan.callaghan@campion.ox.ac.uk

Van Cappellen, Patty
Center for Psychology of Religion, Department of Psychology, Catholic University,
Louvain-la-Neuve, Belgium
patty.vancappellen@uclouvain.be

Carlucci, Leonardo
ITAB - Institute for advanced Biomedical Technologies, Chieti, Italy
psy_carlucci@alice.it

Cassibba, Rosalinda
Department of Psychology, University of Bari, Italy
cassibba@psico.uniba.it

Cetrez, Önver
Psychology of Religion, Faculty of Theology, University of Uppsala, Sweden
cetrez@teol.uu.se

Christl, Taylor,
Pädagogische Hochschule Ludwigsburg/ Fakultät für Sonderpädagogik Reut,
Germany
christl@ph-ludwigsburg.de

Cora, Jamie A.
Social Psychology of Religion Lab, Indiana University South Bend, United States
jcora@iusb.edu

Corry, Dagmar
School of Psychology, University of Ulster, Londonderry, United Kingdom
dagmarcorry112@googlemail.com

La Cour, Peter
Crossdisciplinary Pain Center, Rigshospitalet, Copenhagen, Denmark
p.lacour@pubhealth.ku.dk

Danbolt, Lars J.
Innlandet Hospital Trust Institute for Psychology of Religion (SIRI), Ottestad,
Norway
lars.danbolt@sykehuset-innlandet.no

Day, James Meredith
Department of Psychology, Catholic University, Louvain-la-Neuve, Belgium
james.day@uclouvain.be

DeMarinis, Valerie
Department of the Social Sciences of Religion, Uppsala University, Sweden
valerie.demarinis@teol.uu.se

Dezutter, Jessie
Department of Psychology, Catholic University of Leuven, Belgium
jessie.dezutter@psy.kuleuven.be

Dupont, Serge
Center for Psychology of Religion, Department of Psychology, Catholic University,
Louvain-la-Neuve, Belgium
S.Dupont@uclouvain.be

Dvoinin, Alexey M.
Chair of Psychology of Development, Moscow Pedagogical State University,
Moscow, Russia
alexdvoinin@mail.ru

Ernandes, Michele
Department of H-A., S-A. and G, University of Palermo, Italy
ernandes@unipa.it

Falco, Georgina
Missaglia, Italy
georgina.falco@tiscali.it

Farias, Miguel
Department of Experimental Psychology, University of Oxford, United Kingdom
miguel.farias@psy.ox.ac.uk

Felinger, Martin
Department of Psychology, University of Vienna, Austria
martin.felinger@univie.ac.at

Foreman, Kaitlyn
Social Psychology of Religion Lab, Indiana University South Bend, United States
kaiforem@iusb.edu

Galea, Paul
University of Malta, Malta
paul.galea@um.edu.mt

Gibson, Nicholas J. S.
Department of Social and Developmental Psychology, University of Cambridge, United Kingdom
njsjg2@hermes.cam.ac.uk

Ginting, Henndy
Faculty of Psychology, Maranatha Christian University, Bandung, Indonesia
henndyg@yahoo.com

Giromini, Luciano
Department of Psychology, University of Milan-Bicocca, Milan, Italy
l.giromini@campus.unimib.it

Granqvist, Pehr
Department of Psychology, Stockholm, Sweden
pehr.granqvist@psyk.uu.se

Grudzińska, Zofia
Kozlowo, Poland
pannazosia@op.pl

Grzymała-Moszczyńska, Halina
Institute for the Science of Religion, Jagiellonian University, Cracow, Poland
uzgryma@cyf-kr.edu.pl

Halama, Peter
Institute of Experimental Psychology, Slovak Academy of Sciences, Bratislava, Slovakia
Peter.Halama@savba.sk

Hay, David,
Religious Studies, Aberdeen University, United Kindom
j.d.hay@abdn.ac.uk

Hefti, René
Psychosomatic Department, Langenthal, Switzerland
rene.hefti@klinik-sgm.ch

Herron, Alice
Heythrop College, University of London, United Kingdom
herralice@yahoo.co.uk

Hill, Peter
Rosemead School of Psychology, Biola University, United States
peter.hill@biola.edu

Hofmann, Liane
Institut für Grenzgebiete der Psychologie und Psychohygiene (IGPP), Freiburg im Breisgau, Germany
hofmann@igpp.de

Holbrook, Colin
Institute of Cognition and Culture, School of History and Anthropology, Queen's University Belfast, United Kingdom
cholbrook01@qub.ac.uk

Hood, Ralph W.
University of Chattanooga at Tennessee, United States
Ralph-Hood@utc.edu

Huber, Odilo
Department of Psychology, University of Fribourg, Switzerland
odilo.huber@unifr.ch

Huber, Stefan
Center for Religious Studies, Bochum University, Germany
stefan.g.huber@gmx.ch

Huguelet, Philippe
Department of Psychiatry, Geneva, Switzerland
philippe.huguelet@hcuge.ch

Hutsebaut, Dirk
Faculty of Psychology and Educational Sciences, Catholic University of Leuven, Belgium
Dirk.Hutsebaut@psy.kuleuven.be

Hvidt, Niels Christian
Institute of Public Health, University of Southern Denmark, Odense, Denmark
nchvidt@health.sdu.dk

Iovine, Salvatore
Department of Psychology, University of Milan Bicocca, Milan, Italy
s.iovine@campus.unimib.it

Jironet, Karin
De Baak VNO-NCW, Noordwijk, The Netherlands
k.jironet@debaak.nl

Jones, James W.
Department of Religion, Faculty of Arts and Sciences, Ruthers The State University
of New Jersey, New Brunswick, United States
jwj@rci.rutgers.edu

Joseph, Eugene Newman
Faculty of Psychology, Catholic University, Leuven, Belgium
uginjoe@hotmail.com

Jurek, Anna
Jagiellonian University, Krakow, Poland
Jurek.anna@googlemail.com

Kaplan, Hasan
Department of Philosophy and Religious Studies, Çanakkale Onsekiz Mart
University, Çanakkale, Turkey
e-mail: htkaplan@gmail.com

Keller, Barbara

Kézdy, Anikó
Department of Psychology, Sapientia School of Theology, Budapest, Hungary
kezdya@btk.ppke.hu

Khalili, Shiva
Faculty of Psychology and Education, Tehran University, Iran
shivakhalili@yahoo.com

Klein, Constantin
Institute of Theology, University of Bieleveld, Germany
constantin.klein@uni-bielefeld.de

Krok, Dariusz
Department of Theology, The Opole University, Opole, Poland
dkrok@post.pl

Krotofil, Joanna
Institute of Religious Studies, Jagiellonian University, Cracow, Poland
j.krotofil@roehampton.ac.uk

Lackner, Nina
Addiction Research Center/Medical University Graz, Austria
nina.lackner@gmx.at

Ladd, Kevin L.
Indiana University South Bend, United States
kladd@iusb.edu

Ladd, Meleah L.
Indiana University South Bend, United States
mladd@nd.edu

Lazar, Aryeh
Department of Behavioral Sciences, Ariel University Center of Samaria, Israel.
lazara@ariel.ac.il

Lee, Anne
Department of Religious and Theological Studies, University of Cardiff, United
Kingdom
LeeA4@cf.ac.uk

Lee, Boon-Ooi
Nanyang Technological University, Singapore
boonooi.lee@nie.edu.sg

Lentine, Melissa A.
Social Psychology of Religion Lab, Indiana University South Bend, United States
mlentine@iusb.edu

Lewis, Christopher A.
Division of Psychology, Glyndŵr University, Wrexham, United Kingdom
CA.Lewis@glyndwr.ac.uk

Liht, José
Psychology and Religion Research Group, Faculty of Divinity, University of
Cambridge, United Kingdom
jl468@cam.ac.uk

Loewenthal, Kate M.
Psychology Department, Royal Holloway, University of London, United Kingdom
C.Loewenthal@rhul.ac.uk

Lundmark, Mikael
Department of Historical, Philosophical and Religious Studies, Umeå University,
Sweden
mikael.lundmark@religion.umu.se

McCambridge, Dominic
Heythrop College, University of London, United Kingdom
domamcc@yahoo.co.uk

Memar, Mohammad Ali
Department of Accomonation Management, Shahid Beheshti University, Tehran,
Iran
m-memar@sbu.ac.ir

Messick, Kyle J.
Social Psychology of Religion Lab, Indiana University South Bend, United States
kjmessic@iusb.edu

Midling, Andrea
Piliscsaba, Hungary.
midlingandi@t-online.hu

Mininni, Giuseppe

Mohr, Sylvia
Service of Adult Psychiatry, Hospital University of Geneva, Switzerland
Sylvia.mohr@hcuge.ch

Moriarty, Glendon L.
Regent University, Virginia Beach, United States
glenmor@regent.edu

Muñoz García, Antonio
Developmental and Educational Psychology, Granada, Spain.
anmunoz@ugr.es

Murken, Sebastian
University of Marburg, Germany
smurken@mainz-online.de

Mustea, Anca
Department of Psychology, Western University "Vasile Goldis" Arad, Romania
m_ancaus@yahoo.com

Newman, Lao
University of Lausanne, Switzerland
Newman.Lao@unil.ch

Neyrinck, Bart
University of Leuven, Belgium
Bart.Neyrinck@psy.kuleuven.be

Oberman, Hester
Tucson (Arizona), United States
heoberman@msn.com

Omatta, Boniface
Department for Comparative Sciences of Culture, University of Gent, Belgium
omattancy@yahoo.com

Van Pachterbeke, Matthieu
Center for Psychology of Religion, Department of Psychology, Catholic University,
Louvain-la-Neuve, Belgium
Matthieu.Vanpachterbeke@uclouvain.be

De Paiva, Geraldo José
Department of Psychology, University of São Paulo, Brasil
gjdpaiva@usp.br

Paleček, Jan
Center for Theoretical Study, research center of the Charles University in Prague
and the Academy of Sciences. Masaryk University of Brno, Czech Republic
janpalecek@centrum.cz

Paloutzian, Ray
Psychology, Santa Barbara, United States
paloutz@westmont.edu

Pangerl, Susann
Meadville Lombard Theological School, Chicago, United States
pangerl@aol.com

Perkins, H. Wesley
Department of Anthropology and Sociology, Hobart and William Smith Colleges
Geneva, NY, United States
perkins@hws.edu

Popp-Baier, Ulrike
University of Amsterdam, The Netherlands
U.L.Popp-Baier@uva.nl

Priester, Paul E.
Department of Human Psychology, School of Adult Learning, North Park University,
Milwaukee, United States
ppriester@Northpark.edu

Prinds Rasmussen, Christina
Institute of Puplic Health, University of Southern Denmark, Kolding, Denmark
cprinds@gmail.com

Rajaei, Ali R.
Department of Psychology, Islamic Azad University Torbat-e-Jam Branch,
Torbat-e-Jam, Iran
Rajaei@iautj.ac.ir

Rajagukguk, Robert A.
Faculty of Psychology, Maranatha Christian University, Bandung, Indonesia
roberto_dlsu@yahoo.com

Rieben, Isabelle
University of Lausanne (SPSS, FTSR) and Geneva (Faculty of Medicine),
Switzerland
isabelle.rieben@unil.ch

Robu, Magda
Institute of Mental Health, Semmelweis University, Budapest, Hungary
dusika@yahoo.com

Rossi, Germano
Department of Psychology, University of Milano Bicocca, Milan, Italy
germano.rossi@unimib.it

Van Saane, Joke
Faculty of Theology, Free University, Amsterdam, The Netherlands
jw.van_saane@th.vu.nl

Saroglou, Vassilis
Department of Psychology, Catholic University, Louvain-la-Neuve, Belgium
Vassilis.Saroglou@uclouvain.be

Scardigno, Rosa
Department of Psychology, University of Bari, Italy
r.scardigno@psico.uniba.it

Schnell, Tatjana
Institute of Psychology, University of Innsbruck, Austria
tatjana.schnell@uibk.ac.at

Schröder, Anna-Konstanze
Universiät Greifswald, Germany.
anna-k.schroeder@uni-greifswald.de

Shackle, Emma
Oxford, United Kingdom.
e.shackle@virgin.net

Sharp, Carissa A.
Psychology and Religion Research Group, Faculty of Divinity, University of
Cambridge, United Kingdom
cs573@cam.ac.uk

Shepherd, Caroline
Heythrop College, London University, United Kingdom
carolineshep@googlemail.com

Śliwak, Jacek

Smajić, Aid
Faculty of Islamic Studies in Sarajevo, Bosnia Herzegovina
aid90@yahoo.com

Socha, Pawel M.
Institute for the Study of Religions, Jagiellonian University, Cracow, Poland.
pawel.m.socha@uj.edu.pl

Sodré, Olga
Associação Nacional de Pesquisa e Pós-graduaçãoem Psicologia (ANPEPP),
Rio de Janeiro, Brazil
olgasodre@gmail.com

Sønderbo, Susanne
Innlandet Hospital Trust Institute for Psychology of Religion (SIRI), Ottestad,
Norway
susanne.sonderbo@sykehuset-innlandet.no

Sørensen, Torgeir
Practical Theology, MF Norvegian School of Theology, Oslo, Norway
torgeir.sorensen@mf.no

Stålhandske, Maria Liljas
University of Uppsala, Sweden
maria.liljas@crs.uu.se

Streib, Heinz
Faculty for History, Philosophy and Theology, University of Bielefeld, Germany
Heinz.Streib@uni-bielefeld.de

Świderska, Agnieszka
Institute of Psychology, Faculty of Philosophy, Jagiellonian University, Cracow,
Poland
aswider@apple.phils.uj.edu.pl

Talmont-Kaminski, Konrad
Institute of Philosophy, Marie Curie-Sklodowska University, Lublin, Poland
ktalmont@bacon.umcs.lublin.pl

Torbjørnsen, Tor
Innlandet Hospital Trust Institute for Psychology of Religion, Oslo, Norway
Tor.Torbjornsen@getmail.no

Török, Peter
Institute of Mental health, Semmelweis University, Budapest, Hungary
torokp@mental.usn.hu

Turner, Léon
Faculty of Divinity, University of Cambridge, United Kingdom
lpt21@cam.ac.uk

Van Uden, Marinus
Tilburg University, The Netherlands
m.vuden@home.nl

Unterrainer, Human-Friedrich
Addiction Research Society/Medical University Graz, Austria
human.unterrainer@uni-graz.at

Urbán, Szabolcs
Institute of Psychology, Pázmány Péter Catholic University, Budapest, Hungary
urban.szabolcs@btk.ppke.hu

Varvatsoulias, George
Psychology/Religious Education Teacher; Acorn Independent College, London,
United Kingdom
george.varvatsoulias@sky.com

Viftrup, Dorte
Institute of Public Health, University of Southern Denmark, Odense, Denmark
dviftrup@health.sdu.dk

De Vries, Margreet
Meerkanten, Ermelo, The Netherlands
vriesschot@hetnet.nl

Watts, Fraser
Faculty of Divinity, University of Cambridge, United Kingdom
fnw1001@cam.ac.uk

Westerink, Herman
Department of Practical Theology and Psychology of Religion, Protestant
Theological Faculty, University of Vienna, Austria
herman.westerink@univie.ac.at

Wulff, David M.
Department of Psychology, Wheaton College, Norton, MA, United States
dwulff@wheatonma.edu

Yarborough, C. Andrew
Regent University, Virginia Beach, United States
charyar@regent.edu

Zahl, Bonnie
Psychology and Religion Research Group, Faculty of Divinity, University of
Cambridge University of Cambridge, United Kingdom
bpz21@cam.ac.uk

Zarzycka, Beata
Institute of Psychology, Catholic University of Lublin, Poland
zarzycka@kul.lublin.pl

Index of abstracts

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http://www.iapr.de/

Department of Practical Theology and Psychology of Religion
Protestant Theological Faculty
Schenkenstraße 8-10
A-1010 Vienna
http://etfpt.univie.ac.at/

Faculty of Psychology
Leibiggasse 5
A-1010 Vienna
http://psychologie.univie.ac.at/